THE CHURCHMAN.

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POETRY.

For the Churchman.

GOD'S DWELLING PLACE.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—*Isaiah* lvii. 15.

Thou'rt throned above the stars, O God! the sky
Whose lustrous glories wake our awe and praise,
Is but the pavement of thy home on high,
The faint reflection of those fires that blaze,
Circling thy presence, and whose rays inweave,
Splendors which mortal thought can ne'er conceive.

Archangels winged speed at thy least command,
Heaven's armies wait thy bidding to fulfil,
In dazzling phalanx round thy throne they stand,
Or march obedient to thy sovereign will;
Harp strings of seraphs with thy praises ring,
While angel legions hail thee for their King.

And for thy footstool see this earth outspread—
This beauteous earth! with garniture of flowers—
And grass-clad valley—and the mountain head
Wreathed with eternal snows—where summer hours
Pass by and leave no fragrance, nor let fall
One blossom on the icy coronal.

The foaming torrent which has thundering roar'd
On through the lapse of ages still the same,
Its mighty waters by thy hand are pour'd
From cliff to cliff—its rainbows bear thy name.
Within their sevenfold beauty—on its high-top'd spray
Is written GOD—in characters of day.

And all the mass of forest trees which bend
Before the whirlwind in its awful wrath,
And all the world of flowers whose beauties blend
Brightly luxuriant round our daily path,
The birds, the blessed birds that high up spring,
Are thine, O Lord, and thine the praise they sing.

The dark deep ocean with its secrets strange,
Its hoard of untold treasures, and its power
Which shadows thine, where we can trace no change,
Ever mysterious as at that first hour
When thou didst stay its heavings, all its waves are thine,
And fires which on its darkened bosom shine.

And these, all these, what are they but a part
Of thy works, mightiest?—Omnipotent art thou!
And canst thou dwell within the lowly heart?
Canst stoop from heaven to where thy creatures bow
In self-abasement, and the hearts revive
Of lowly contrite ones, and bid them live?

Thou canst—where'er one humble servant pines
For the clear waters of his better home,
Longs for those mansions where thy presence shines,
Prays that thy Spirit in his heart may come,
And loves thee, Lord, and fears all sinful thrall,
There wilt thou dwell, Maker and God of all.

And as the parched and thirsty earth grows green
Where fall the rain-drops, and the languid flowers
Bloom brighter, where thy dews of grace have been,
Beauty and sweetness light the darkest hours;
And softened glories of thy heaven we trace,
Where thou hast made the lowly heart thy dwelling-place.

J. C.

A GUIDE TO THE CHURCH.

No. 4.

Of the Sin of Schism.

The circumstance of the Church being *a society of Christ's forming*, for the regular administration of the affairs of his kingdom, "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," Eph. iv. 12, points out the nature and quality of the sin of SCHISM.

The word translated *schism*, which in modern language scarce seems to have an appropriate idea annexed to it, is, in the original, derived from a *verb*, which signifies to cut, divide or separate; it must, therefore, relate to some body capable of being divided or separated. Upon reference to the first chapter of St. Paul's epistle to the Ephesians, we find that the Church is called the body, of which Christ is the head. "The God of our Lord Jesus Christ," saith the Apostle, "hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his body."

The Church then, in the figurative language of Scripture, is the body of Christ. Upon further reference to the twelfth chapter of the first Epistle to the Corinthians, we find the same Apostle arguing, from the connection which subsists between the members of the natural body, to the necessity of a similar connection subsisting between the members of the spiritual body. That no schism, no division or separation should take place in one body more than in the other. "For," saith the Apostle, "as the natural body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ," (1 Cor. xii. 12, 13,) (or the Church of Christ, considered as that body of which individual Christians are the members.) "For by one spirit are we all baptized into one body." And the intention of our being thus baptized into this one body, or Church of Christ, is, as the Apostle elsewhere informs us, that we should "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ: That we should not, like children, be tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, might grow up into him in all things, which is the Head, even Christ: from whom the whole body," of the Church, "fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." (Ephes. iv. 13, 14, &c.)

From whence it appears, that one great object in the establishment of the Church upon earth was, that it might become one great comprehensive society, continually increasing in numbers and in strength; a firm, compact, indissoluble body, so fitly joined together and connected by the harmony of its component parts, as thereby to be best calculated to produce glory to God, and love among men.

From this description of the Church, as the body of Christ, the term *schism*, in its application to it, denotes a division among the members of which that body is composed; occasioned by a want of obedience to the government which Christ, by his Apostles, settled in the Church; and a consequent separation from its communion, in contradiction to the divine plan of its establishment; the design of which was, that all Christians should be joined together in the same mind and in the same worship; "continuing," according to the primitive pattern, "in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 42.

Such is the nature and quality of schism; which sin consists in its being a direct violation of the order and government established in the Church, thereby constituting a species of rebellion against its divine Founder.

Indeed, as the word *Church*, through the modern confusion of language, is understood to be applicable to all societies of professing Christians, by what authority, and under what teachers soever they may be assembled, there can be no such sin as that of *schism* in the world. For the sin of schism presupposes the establishment of a certain society by divine authority, with which all Christians are obliged to communicate. Now if the Church, instead of being a society established under a particular government for the purpose of Christians living in communion with it, is any thing and every thing that men please to make it, a separation from it becomes impracticable; because a society must have acquired some regular and collected form, before a separation from it can take place. But upon the supposition that every society of professing Christians is the Church of Christ; the Church, in that case, consists of as many separate societies under different forms, as there are fanciful men to make them; and, consequently, is no longer in that collected state in which it is possible to live in communion with it. For before the members of the Church can live in communion with each other, the Church, as a society, must be at unity in itself.

To determine upon the legality or illegality of a practice, from man's opinion concerning it, is to set up a standard of judgment which is perpetually varying, and on that account ever liable to deceive. Christians, in religious matters at least, have a more sure word than that of man to depend upon; if they are wise, therefore, they will not suffer themselves to be governed by a lesser authority, when they have a greater always at hand to direct them. Custom has, indeed, so far reconciled us to the divisions that have taken place among Christians, that they are no longer seen in the light in which they were seen in the primitive days of the Church; whilst charity, forbidding us to speak harshly of the spiritual condition of our brethren, has in a manner tended to efface the sin of schism from our minds. But though we presume to judge no man, leaving all judgment to that Being who is alone qualified to make allowance for the ignorance, invincible prejudice, imperfect reasonings, and mistaken judgments of his frail creatures; yet must it not from hence be concluded, that it is a matter of indifference, whether Christians communicate with the Church or not; or that there is a doubt upon the subject of schism, whether it be a sin or not.

Upon this head, no man can be more satisfied than I am; and, I think, upon the most reasonable ground.

Looking into the writings of St. Paul, I see schism spoken of as a *carnal sin;* and that this *sin* consists in a separation from the communion, and a setting up of teachers independent of the government, and destructive of the unity of the Christian Church. A sin which, besides its being the parent of confusion and disorder in the Church, is, moreover, destructive of that charity or brotherly love, by which it was designed that Christians should be joined together.

In the epistle of St. Jude, mention is made of those who "perished in the *gainsaying of Core*," even those who *separated* themselves, being sensual, having not the Spirit. From whence it is to be concluded, that there is a sin in the Christian Church, answering to that of Korah in the Jewish; some resemblance consequently there must be between the two Churches, to justify, in this case, the Apostle's application; for if there was not, the method adopted by the Apostles and primitive writers, of making the law minister to the explanation of the Gospel, by considering the former as the exact type of the latter, (a complete specimen of which we are presented with in the Epistle to the Hebrews,) would have been, calculated, not so much to inform as to lead their disciples into error.

By referring to the sixteenth chapter of the Book of Numbers, we find in what the sin of Korah consisted. Korah conformed to the law, the doctrine, and worship which God had appointed; for we do not read that there was any dispute upon either of these points. But Korah, being a priest of an inferior order, wanted to encroach upon the authority of Aaron, the high priest, and to continue no longer under subjection to him. The sin, therefore, of Korah, consisted in his rebelling against the order of government established in that Church of which he was an inferior minister. An order of government, therefore, must exist in the Christian Church against which it is a sin to rebel; otherwise the sin of Korah, described in the Old Testament, and the gainsaying of Core, mentioned by St. Jude, cannot constitute parallel cases.

That a particular order of government has been established in the Christian Church, an unanswerable proof has been already brought from the writings of St. Paul, where he calls upon the members of the Church, "to obey those that had the rule over them, and to submit themselves." (Heb. xiii. 17.) To give force, therefore, to the Apostle's injunction in this case, spiritual governors there must be in the Church, to whose authority submission is required. In withdrawing, therefore, that submission, in consequence of certain self-sufficient ministers of an inferior order setting themselves up as heads and leaders of separate congregations, independent of their respective bishops, the sin of schism in the Christian Church, corresponding with that of Korah and his associates, alluded to by St. Jude, originally consisted.

The light in which this sin was seen in the primitive days of the Church, makes it a subject of serious consideration. The Apostles, and those who lived with them, could not be mistaken upon this point. Knowing what the constitution of that Church was, over which they were commissioned to preside, they must know in what the sin of those persons consisted who set themselves up in opposition to it. An appeal, therefore, to their writings in this case must afford unanswerable evidence to all who are open to conviction.

What St. Paul and St. Jude have said upon it has been already remarked. To which the testimony of St. John may be added, where, in his third epistle, he speaks of one Diotrephes, who, in the true spirit of Korah, "loving to have the pre-eminence," created a division among the brethren, by not submitting himself to St. John, who was his superior in the Church. And whatever different interpretations, with the view of favoring different opinions, have been put upon the Apostolic writings, evidence is to be produced from the primitive writers of the Church so decisive, as to take away all reasonable ground for dispute on this subject.

It will be sufficient to produce one of these writers, because, if his authority, direct to this point, be not sufficient to determine the opinion of every reasonable man, all further appeal becomes unnecessary. The writer here meant is St. Ignatius, one of the first bishops and martyrs of the Church, who lived with the Apostles, and was a disciple of St. John; a circumstance which, it is presumed, places his testimony in the most unexceptionable point of view; because, what he has written must, in fairness of construction, be considered as expressing the sense of the Apostles; his authority, consequently, becomes equal to theirs upon this subject.

Thus, then, in one part of his writings, he admonishes those whom he addresses, "to beware of the poison of seducers;" by whom were meant the schismatics, or those who separated from the Church in those times; for, continues this holy man, "he that doeth aught without the bishop, and presbytery, and deacon, is not of a pure conscience."—Let all revere the deacons, as the ministers of Jesus Christ, and in like manner the bishop as Jesus Christ the Son of the Father; the presbyters as the senate of God and college of Apostles; without these it is not called a Church." Again, "there is one altar, as there is one bishop, together with his presbyters and deacons; and the living in union with, and obedience to those, is the only way to do, whatever ye do, according to the will of God."

In another part of his writings, referring to the obedience due from all orders in the Church to the bishops, this holy man speaks thus: "Flee divisions, as the beginning of evils. All of you follow the bishops. Let no man, without the bishop, do any of those things which belong to the Church. Let that sacrament be deemed effectual and firm which is administered by the bishop, or by him to whom the bishop has committed it. Wherever the bishop appears, there let the congregation be; he that doeth anything without the privity of the bishop, serves the devil." Again, speaking of those who act without the bishop, he observes that "these seem not to him to be men of a good conscience, because they assembled not according to that order and establishment which was settled in the Church." "As Christ did nothing without his Father, so neither must ye do any thing without the bishop; but assembled together, and have but one prayer common to you all." "Give heed to your bishop, that God may hearken to you: my soul for theirs who subject themselves under the obedience of their bishop, presbyters, and deacons; and let me take my lot with them in the Lord."

The foregoing passages, to which others might be added from the writings of Ignatius, speak so plainly and decidedly in favor of the government established in the Church, and so directly in condemnation of all separation from it, that a particular comment upon them is unnecessary. They speak a plain language, expressive of the sentiments of the holy men who lived in the apostolic age; and the general conclusion from them is, that whoever was in communion with the bishop, the supreme governor of the Church upon earth, was in communion with Christ, the head of it; and whoever was not in communion with the bishop, was thereby cut off from communion with Christ; and that sacraments not administered by the bishop, or those commissioned by him, were not only *ineffectual* to the parties, but moreover, like the offerings of Korah, provocations against the Lord.

CHRIST CHURCH, RALEIGH.

An Appendix to the documents printed by the Vestry, connected with the resignation of the Rector of Christ Church.

(Concluded.)

III.

The Vestry, in their paper, (pp. 5 and 6,) express regret that their Minister should entertain views different from those of themselves and "a majority of the Congregation," and do not hesitate to express the opinion that his are "*mistaken views.*" That his views are mistaken, is certainly *possible*—for he has never set up a claim to infallibility—but whether, had his views been exactly accordant with theirs upon the subject of the present difference, he would have been more highly respected and esteemed by them as a Minister of Jesus Christ, may well be questioned.

Be that as it may, he is happy in being able to show that *his* are not *peculiar* views, but are fully sanctioned and sustained by others who stand high in the Church—not only, as has been shown, by the distinguished Bishop of Chester, but by his own respected Diocesan, Bishop Ives, by the late eminent and pious Bishop of Limerick, and by the devoted and influential Layman of the Church, who is Editor of the "Banner of the Cross." To these a host of other names, both of fathers and sons in the Church, might be added, but it is not necessary. The Rector of Christ Church may well be content with the countenance and support given to his "views" in the documents which follow.

Letter from Bishop Ives to the Editor of the Raleigh Register.

RALEIGH, Feb. 8, 1840.

My Dear Sir,—I have observed, with great pleasure, that a column or two of your valuable paper, in its much improved form, is devoted to the cause of sound morality and religion.—Whatever may be the differences of opinion among Christian men on the subject of what is called "worldly amusements," I cannot doubt that all who have heard the name of the good Bishop of Limerick—a name associated with whatever is holy in life, and wise in counsel—will be glad to know, and ready to defer to his views on the subject; a subject, which, whatever may be thought of it, must be confessed by all to be one of deep and essential interest to the present and eternal welfare of the redeemed, but erring creatures of God. You will, therefore, confer a favor, I doubt not, on many of your subscribers, by giving a place in your columns to the accompanying letter of Bishop JEBB, prefaced by the Editor of the "Banner," who is an active and justly influential Layman of the Episcopal Church in Philadelphia. With high respect, your friend and servant,

L. S. IVES.

From the Banner of the Cross.

WORLDLY AMUSEMENTS.

We have inserted among the selections of the present number, an extract from a letter written by Mr., afterwards Bishop Jebb, some thirty years ago, to a young Irish clergymen, on the subject of worldly amusements, and beg leave to recommend it to the attentive perusal of all our readers, both clerical and lay. *There is too near an approximation among Christians to the customs of the world, and with many, the dividing line is profession only.* They manifest the same eager pursuit of wealth and pleasure, the same devotion to fashion, and the same selfishness and luxurious indulgence as those who have taken no religious vows upon them; and, as we lately observed, *do more by their pernicious example to retard the progress of the Gospel, than all the opposition of its avowed enemies has ever been able to accomplish.* The responsibility of such unworthy professors is a fearful one, for not only is their own end "destruction," but they involve others also in their ruin; and the delinquency is sufficiently general to make it a matter of personal concernment with every individual to appropriate to himself the interrogatory of the sorrowing disciples, "LORD, *is it I?*" and seek the solution, where alone it can be found, in the revelation, which He has given us of our duty. Clergymen, says Bishop Jebb, in another part of his letter, "should be cautious even to jealousy that they lose not their vantage ground; that they swerve not an inch from their peculiar and appropriate calling. 'Ye are the light of the world' said our blessed Lord, 'but if the light that is in you be darkness, how great is that darkness!' * * In matters decidedly indifferent, it is indeed right that we should conform to the usages of civilized life. Good sense and Christian charity require this at our hands. Thus we may please our brethren for their good to edification; and of this judicious and amiable conformity we have an exquisite model in Him who is as our great example. *But whenever conscience and religion are concerned, as they essentially are in this point of amusements, our line of duty is clear and unequivocal:* 'Come out from among them—be ye separate,' is the language of Scripture, of conscience, of feeling, and of all that is spiritual within us. I will only add, that the case of all who stifle this voice is singularly awful."

Letter from Bishop Jebb to a Clergyman.

My Dear Sir,—It has given me deep concern that you were at Mrs. ———'s ball. I had indulged expectations, too sanguine, as the event proves, that you possessed sufficient steadiness and resolution to act upon what I know must be your inward conviction respecting the common amusements of the world. The utter incompatibility of such tumultuous gayeties, with Christian seriousness, you should be at least as well aware of, as I can possibly be. For you as a strange and unnatural element. Why then should you sanction them by your presence? Why should you thus do violence to your principles and your feelings? And why thus contradict by your practice, without even the shadow of rational inducement, the general tenor of your doctrine from the pulpit?

Perhaps, my dear Sir, you have never distinctly adverted to the fact, that what constituted the essential guilt of idolatry, in the earlier periods of the world, is fully implied in attachment to the amusements of the present day. The grossest idolatry did not more effectually defraud the one true God of the worship that was due to Him, as a providential and moral governor, than attachment to such amusements precludes devotedness of heart to the same gracious Being, as the source and centre of all true happiness. This will appear upon very brief consideration. That natural thirst after some undefined good, that irksomeness of life, that craving void of soul, under which half the world is laboring, are all so many indications, that something is wanting which the world cannot give; are all kindly meant to impel us to the blessed fountain of goodness, of enjoyment, of full and complete bliss. On the other hand, can it be doubted, that diversions are the chief engines of a diabolical counter-scheme, by which people are enabled, at least for a time, to get rid of themselves; and are thus kept from earnestly and devotedly betaking themselves to God, as their light, their life, and the very joy of their heart! Now if these things be so, it inevitably follows, that *common amusements contain the very essence of spiritual idolatry; and for my own part, I have no doubt that the great enemy can hardly be more deeply gratified, or the interests of his dark kingdom more essentially promoted, than when souls capable of God, are seduced to prop up "a frail and feverish being" by those wretched shifts and expedients, which are miscalled the innocent pleasures of life.*

Observe, that I presume not in this matter, to judge the mass of society. Before a far different tribunal it must stand or fall. Great multitudes unquestionably err through ignorance; and as God mercifully winked at the gross idolatry of the Gentiles, it is highly probable that he now winks at the subtler idolatry of mere professing, or of imperfectly informed, Christians. It is however a most instructive fact, that against the idolatry of His own people—of those who had been taught to know, and trained to adore Him—His denunciations and indications were tremendously severe. A most instructive fact; for it follows, by inevitable consequence, that they who have been brought within the higher influences of Christianity, cannot, without deep criminality, and extreme hazard, break down the barriers between themselves and the world; or in any degree countenance a system which goes to shut out God from the heart.

What estimate the sacred writers formed of such enjoyments as the world delights in, it is needless for me to state. Let me barely direct your attention to that passage of Isaiah: "The harp and the viol, and the tabor and the pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands:" and that other of Amos, "they chaunt to the sound of the viol, and invent to themselves instruments of music," &c. The sequel is doubtless familiar to your mind, and it is awfully decisive.

How different the picture given by the last of the prophets, in that lovely passage where he describes the intercourse of good men, in times of public calamity—in times not unlike the present! "Then they that feared God spake often, one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought of his name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." It would be trifling with a serious subject to ask, is this the manner of communication that prevails in scenes of tumultuous gayety? But, it may be fairly inquired, would not such conversation be incompatible with the whole scope and character of these assemblages? Nay, would it not, amidst such concomitants, be justly accounted at once ridiculous and profane? *Can a Christian then*—(I use the term in the highest and only adequate sense)—*can a Christian consistently and conscientiously frequent meetings which by their very nature excludes those topics which should be habitually present with us; and of which we are not only to think, but also to speak, "when we sit in the house, and when we walk by the way: when we lie down, and when we rise up?"*

Thus far I have merely considered the case of any serious Christian. But how transcendant is the obligation, how solemn the responsibility of a Christian teacher! When our Lord, in his divine sermon, exhorts his followers to "enter in at the straight gate," he immediately subjoins this most significant warning: "Beware of false prophets:" intimating what the experience of eighteen centuries has but too abundantly confirmed, that the most effectual obstacles in the way of strict religion, and the most dangerous seductives, would be furnished by the erroneous doctrine and example of religious instructers. The "wide gate, and the broad way," may be fairly taken to signify the way of the world. And since it is notorious that tumultuous gayeties constitute the chief occupation of this frequented road, and are the great allurements which induce multitudes to choose it, what can be more emphatically the duty of a Christian Minister, than to bear testimony, at least by his own undeviating example, against such anti-spiritual pursuits? Or how can he more fatally betray the holy cause, which he has been solemnly set apart to defend, than by a weak and dastardly compliance with the ruinous practices of the world? I use strong language: I can employ no other to do common justice to what I feel. And I am conscious that my words fall infinitely short of the mischief which they attempt to describe. If a clergyman were to commit some flagitious enormity; if he were to forge a bank note, or to rob on the highway, the act, though more atrocious, would be far less prejudicial to the cause of true religion; for he would not then be "Exemplar vitiis imitabile." His conduct would be reprobated; his character would be stigmatized; his life would be forfeited to the laws of his country; but Christianity would remain uninjured and unblenched. On the other hand, it should be deeply laid to heart, that the more innocent, the more edifying, the more exemplary a Minister is, in all other respects, the more deadly will be his example, if he should unhappily give countenance to the pleasure-seeking propensi- of amusement would give little for the testimony of half a score buck parsons; but a sober, serious clergyman, is felt to be an invaluable acquisition. He will be triumphantly quoted, as a model of unstarched, uncanting, unfanatical religion. His very virtues will be pressed into the service of vice; his piety itself will, by an ingenious, but not unusual artifice, be employed to raise recruits for the next campaign of pleasure, and to swell the muster-roll of dissipation. I do by no means speak at random; these things I have seen and heard. I myself have been assailed with arguments drawn from the example of clergymen "who were at once good and pleasant; whose zeal and charity were exemplary, and yet they did not scruple to promote the innocent gayeties of life;" and well do I know, that such specious examples have decided many a wavering heart to choose this world for its portion. This, indeed, is perfectly natural. Suppose an amiable and religiously disposed person, for the first time in her life, introduced into a ball-room: "half pleased and half afraid;" hesitating between God and the world; now, resolving to withdraw from those vanities which at her baptism she promised to renounce; now tempted to mingle with the crowd, and to do like other people. Suppose that, at this critical moment of suspense, she should spy out in the giddy throng, a clergyman; a respectable clergyman; a man beloved for his virtues, and revered for his piety; —would not this be decisive, would it not fatally turn the balance? I must soberly pronounce, that, in such circumstances, the weight of such an example would be next to irresistible; and it is easier to imagine than to state, how tremendous may be the consequences in this life, and in that which is to come.

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY,

At their Annual Meeting in June, 1840.

(Concluded.)

Friday, June 26.

The Board met in St. Peter's Church.

Present,—Right Rev. Bishops Onderdonk, of Pennsylvania; Onderdonk, of New York; Ives, Doane, and Gadsden; the Rev. Drs. Barry, Berrian, Milnor, Burhans, M'Vickar, Smith, Anthon, and Totten; Rev. Messrs. Rodney, Hanckel, Hare, and Higbee; Messrs. Johnson, Harison, Smith, Wells, and Nicklin.

The minutes of the last meeting were read and approved.

The Report of the Committee to whom were referred the alterations proposed in the first section of the eighth chapter of the Statutes was called up, and the resolution therein recommended was ordered to lie on the table until the next session of the Board.

Right Rev. Bishop Doane gave notice of the following proposed alteration in the Statutes: That Section 8 of Chap. VIII. be altered so as to read as follows: *There shall be two public examinations of the Students of the Seminary: the first, that provided for in the second paragraph of the third section of the first chapter,* as "*the Examination at the close of the year,*"—the second to be held *in the week next preceding the second Monday in February, which shall be known as the Annual intermediate Examination,* "A Committee of nine members," &c.

The following communication was received from the "Associate Alumni," which was ordered to be entered on the minutes, with an expression of the thanks of this Board to the Alumni for their fidelity and devotion to the interests of the Seminary:

"*Associate Alumni, June* 25, 1840.

"Extract from the Minutes.

"*Resolved*, That the Associate Alumni do now pledge themselves to raise—or to use their most strenuous exertions to raise—within the period of three years, the sum of twenty-five thousand dollars for the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary.

"*Resolved*, As the unanimous sentiment of this meeting, that it is highly desirable for the Associate Alumni to raise the above amount within the present year; or, where this is impracticable, at least one third part of said sum annually.

"*Resolved*, That   be requested to act as Treasurer of this fund; whose duty it shall be to receive, and immediately to invest, all sums contributed for the above object—necessary contingent expenses being deducted.

"*Resolved*, That the Alumni present do now specify in writing the sums respectively for which they will allow themselves to be held responsible, and that the Committee on the Professorship be requested to desire the same from the absent members.

"The above resolutions were unanimously adopted, and the blank in the third filled with the name of William H. Harison, Esq.

Attest, A. TEN BROECK, *Recording Secr'y.*"

Ordered, That the Secretary publish, with all convenient despatch, 1,500 copies of the Proceedings of this Board during its present session; and with a view of disseminating more widely among the members of the Episcopal Church a knowledge of the condition and prospects of the Seminary, that the editors of the different religious periodicals of the Church be respectfully and earnestly requested to republish in their columns, from the printed proceedings, such portions as the Secretary is hereby authorized to designate.

The minutes of this meeting were read and approved—and the Board adjourned.

Attest, EDWARD Y. HIGBEE,
Secretary of the Board.

SCHOLARSHIPS.

Notice.—The following Scholarships become vacant on the first day of October next, viz.

The Warren.

Three Scholarships (of the four) founded by the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York.

The Bishop Kemp. And

The St. George's Church.

WM. H. HARISON, *Treasurer.*

New York, 30th June, 1840.

APPENDIX.

Amendment of the Statutes, June, 1840.

Chap. X. Section 2. The following is substituted for the Section as it formerly stood:

Sec. 2. During the vacancy of any Scholarship, a portion of the interest received thereon, at the rate of 5 per cent. per annum, shall be applied to the increase of the [illegible] $3,000; but after it shall have accumulated to that amount, the whole interest arising thereon, during any vacancy, shall be applied to the use of the Institution.

In all cases of donations of $500 or upwards, towards the endowment of a Scholarship, but amounting to less than the sum required by statute for that purpose, the interest arising thereon, at the rate of five per cent. per annum, shall in like manner, and with the same limitations, be applied to the increase of the said endowment; but interest on donations of a less amount than $500 shall be applied to the use of the Institution.

Schedule of the Contributions by Churches in the year 1839–40.

*In *Connecticut:* St. Paul's, Norwalk, $50; Christ, Hartford, 60; St. John's, Waterbury, 15; St. Mark's, New Canaan, 5; St. Luke's, Glastonbury, 4; St. James', New London, 30; St. Peter's, Plymouth, 10—$174.

In Western New York: St. Paul's, Angelica, $10; Christ, Manlius, 5; St. Peter's, Bainbridge, 11 25; Trinity, Geneva, 10; St. Paul's, Lewiston, 2; Grace, Rochester, 3; St. Thomas', Bath, 2 70; Zion, Pierpont Manor, 11 31; St. Paul's, Oxford, 9 75; Grace, Lyons, 7; St. Luke's, Rochester, 30; Calvary, Homer, 4; St. Paul's, Buffalo, 31—$137 01.

*In *New York:* St. Clement's, New York, $10 62; Christ, New York, 30 37; St. Paul's, Sing Sing, 30; St. Matthew's, Bedford, 3 50; St. James', Newtown, 12; Christ, Rye, 40; St. George's, Schenectady, 40; St. Andrew's, New York, (two contributions, 42; St. George's, Newburgh, 13 75; Trinity, Ulster, 9; St. Paul's, Tompkinsville, 10; St. Peter's, Westchester, 32 75; St. Bartholomew's, New York, 150; Zion, Greenburgh, 31; Grace, White Plains, 11; St. George's, New York, 67 81; St. Paul's, Whitehall, 2 50; Trinity, Athens, 3 50; Emmanuel, Little Falls, 11; St. Mark's in the Bowery, New York, 80 50; Nativity, New York, 4 07; Grace, New York, 100; St. Thomas', Mamaroneck, 7; Trinity, New York, (St. Paul's Chapel 97 89, St. John's do. 95 90)—$936 16.

*In *New Jersey:* St. Peter's, Morristown, $24; Christ, Shrewsbury, 3 15; Christ, Newton, 5; St. Paul's, Camden, 7; Trinity, Moore's Town, 5 52—$44 67.

*In *Pennsylvania:* Trinity, Pottsville, 15; Trinity, Oxford, 40; Christ, Philadelphia, 200; Christ, Leacock, 15; Trinity, Pittsburgh, 50; Trinity, Easton, 5; St. Stephen's, Philadelphia, 60—$385.

In Maryland: St. John's Parish, Baltimore and Hartford counties, $110; St. Anne's, Annapolis, 45; St. John's, Havre de Grace, 5—$160.

In North Carolina: St. Matthew's, Hillsborough, 13; St. John's in the Wilderness, 20—$33.

*In *South Carolina:* St. Michael's, Charleston, $200; Holy Trinity, Grahamville, 5; All Saints Parish, Waccamaw, 128; Claremont Episcopal, near Stateburgh, 30—$363.

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* The following contributions have been received since the Treasurer's account was closed; they will appear in the next year's statement, viz.

Connecticut.—St. Paul's, Norwalk, $18; Christ, Hartford, 31 23; Trinity, Fairfield, $8 32.

New York.—All Saints', New York, $67 32; St. Paul's, Sing Sing, 31; Grace, White Plains, 24; St. George's, Newburgh, 21; Christ, Hudson, 20; St. George's, Flushing, 40; St. Paul's, Tompkinsville, 5; St. Matthew's, Bedford, 2; Nativity, New York, (for 1838-9,) $4 12.

New Jersey.—St. Mary's, Burlington, $20; Christ, New Brunswick, $24 25.

Pennsylvania.—St. Peter's, Philadelphia, $250.

South Carolina.—St. Stephen's, Charleston, $45.

Total of the above contributions, $2,232 84.

WM. H. HARISON, *Treasurer.*

June 22, 1840.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—The attention of those, who are in any way concerned, or interested, in the spread of the Gospel in its fulness, must very naturally be directed to the unhappy differences which prevail among those professing to be guided by the principles of Christianity. We say, naturally, for these differences meet us on the very threshold of any undertaking for the spiritual welfare of the world. But they do exist, and the question at once arises, "How shall we act in view of them?" Shall we act as though they were not, or as unimportant, provided the good end, which all have in view, be attained? This seems to be the course recommended by the comprehensive charity of the day, on the ground that it is the most catholic and Christian course. If it be the most scriptural, then "yea and amen." If not, then, let us pursue that course which the Scriptures point out. We dislike to "differ;"—it is not our wish to "contend" with any, much less with those who, in many respects, are examples for us all. We do dislike controversy. But, we must either let the world take its own course, whatever that be, or "earnestly contend for the faith." Let those, who make the Scriptures their guide, judge which is the most faithful performance of duty. The question, "What are we to do in this matter?" having arisen as a strictly practical one, we set ourselves at work to find an answer at once, for the call of duty is imperative. Our thoughts very naturally turned towards the writings of that "loving apostle," John, whose actions were pervaded by the holy principles of love;—whose epistles are full of it;—and who, therefore, will not be supposed to have been wanting in that "charity, which is the bond of perfectness." In his second epistle we read as follows: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of the evil deeds." The 'doctrine' here spoken of is that contained in the confession, "that Jesus Christ is come in the flesh," which some denied. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist." And these men, catholic Christians, were neither to receive into their houses, nor were they to "bid them God speed."

Now there are also some, in our day, who do not receive the above "doctrine," although they may not hold precisely the opinions to which St. John refers. For, whether men are "high Arians, low Arians, Socinians, or Socinians of the lowest kind, in which Christ is considered a mere man, the son of Joseph and Mary, and naturally as peccable as Moses, or any other prophet," all of which, in their turn, Dr. Priestley says, he "became," from being at first "a Calvinist, and that of the straitest sect;" whether they are one or all of these, or whether, with Dr. Priestley, they do "not know, when their creed will be fixed,"* they cannot be [illegible] doctrine of Christ." For though the will of man may require it of us, "God is greater." And there are some who, from their *knowledge* of Scripture, ought to *know* better,—who do practically bid them "God speed," and therefore are "partakers of their evil deeds," in that they join with them, hand in hand, and also frequent their houses of worship,—and some of those doing this, Churchmen too! it is said. It matters nothing to us, what they are who thus forget themselves and their duty, whether lay or clergy men; we know not how they avoid the force of St. John's language, unless it be, indeed, on the principle of that false charity, which says: "True, these men differ from *us*, (no matter how much, doubtless, their sentiments are opposed to the Word of God!) but we are all seeking the same place, though we travel not exactly by the same path, and why 'fall out by the way?'" Coincide with those in opinion who hold the above heresies, they profess not to do, but "some of them are very good men." As far as that *can* be said, we hope they are, but they have not "the doctrine of Christ." And, even though the apostle had not forbidden this unchristian fellowship, common experience, joined with a sincere love of the truth, if brought to bear, would do so: for there is danger in it. "Evil communications corrupt good manners,"—and good doctrine too; wherefore, "Touch not, taste not, handle not," the unclean thing, "but consider those who are of a different opinion with respect to the grace of Jesus Christ which is come unto us, how contrary they are to the design of God."†

And do they pursue the better course, who take by the hand even infidels, professing to know nothing of Christ, and consent to receive *their* aid, in the way of contributions or otherwise, to any of the *causes*, which are to subserve the interests of Christianity at the present day? No. They are practically bidding them also, "God speed," while they encourage the pernicious thought, that even if Christianity be true, (for infidels will now and then think,) the good they have thus been asked to do, and have done, will atone for all their other sins.

But there are others, again, who *do* hold "the doctrine of Christ," "that He is come in the flesh," and yet are not "of us,"—but too often "against us." Are we to "bid *them* God speed?" Were "the doctrine of Christ" a speculative opinion, entirely disconnected with any thing having a bearing on our Christian state, the question were at once answered. But it is *not* an isolated doctrine; it is one connected with a system, by the full reception of which, this "doctrine" is applied to us, in our lost state, and to a full reception of which, the promises are given, for none will admit that a speculative *faith* in "this doctrine" is all that is required. Now, St. John says that, "He that abideth in the doctrine of Christ, he hath the Father and the Son." How? The Scriptures say, by "the indwelling of the Spirit" proceeding from, and sent by, "the Father and the Son," whereby he becometh "the Temple of God." But the fullness of this "indwelling," so far as we can see, is dependent on certain states of mind, and the use of certain means, the former to be produced, God's Holy Spirit preventing them, and the latter to be applied, through the instrumentality of those who have received "the ministry of reconciliation" in the Church of Christ.‡ If this be a correct view, then there is a close connection between "the doctrine of Christ," mentioned by St. John, and that mentioned by St. Paul, Heb. vi. 1. so. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection," &c., all first made known to men, and the knowledge to be continued, through the instrumentality of "the ministry of reconciliation," at whose "mouth," "the people should seek the law." The question then arises, how far do those who reject any or all of the first principles of Christian doctrine (to speak of no others) mentioned by St. Paul, hold "the doctrine" mentioned by St. John? Speculatively, they may do so fully, but not practically, because by their rejection of the complete system with which it is connected, they make it so far forth ineffectual. How far, then, may we bid those of whom we now speak, and who come nearer the whole truth than those with whom we began, "God speed?" We answer, to say nothing about "cases of necessity," which are sometimes imagined, if it be in the power of men to use the instrumentality of God's own means, not at all. We are neither to leave the ark of God and enter one of human invention, however ingeniously constructed, or skilfully guided, nor to invite men to enter therein.

We do not altogether blame the people that they do not hold "the *whole* doctrine of Christ," they being too often kept in ignorance, as well as those who are under the control of the Romish Hierarchy. Let us hope that *their* "ignorance" will be "winked at." But, as for us, our course is plain;—let us walk in it. Let us take good heed to our footsteps, lest our "charity" lead us to the aid of schism. But "charity hath no schism; charity is not seditious; charity doth all things in peace and concord."§

G. H. T. E.

East Haddam, 1840.

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* Magee on Atonement, note xiv.

† Epist. Ignat. to Smyrneans, § 6.

‡ Compare Waterland on "subordinate causes" of justification.

§ Clement. Ep. 13 Cor. § 49.

For the Churchman.

CHRIST AND THE CHURCH.

The mysterious union between Christ and his Church, is very beautifully and strikingly shadowed forth throughout the whole of the sacred record, both by prophetic similitudes and parabolic images. And cheering indeed is it to the heart of the Christian, that he is so *made one* with his Saviour, that to him is revealed, in all the fulness of condescending grace and mercy, the height and depth of this redeeming love, which not even the mind of angels can fathom, and into which they desire to look. How infinitely exalted has man become in his participation of the divine nature, through the quickening operations of the Holy Spirit by Christ! The beautiful prayer which Jesus uttered, when he lifted up his eyes to heaven and said, "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee;" has been fully answered by the close and intimate union between Christ and the believer. They are made one with him and the Father, and enjoy, in all its richness of blessing, that holy invocation so full of heavenly benediction, "Oh righteous Father, that the love wherewith thou hast loved me, may be in them, and I in them." The Christian's fellowship may be truly said to be with the Father and with his Son Jesus Christ. We shall at present notice some of the different figures whereby the mystical union between Christ and the Church is shadowed forth.

In the first place, Christ is called *the way*, and Christians those who *walk therein*. He says to Thomas, "I am the way, no man cometh to the Father but by me;" and St. Paul, in his [illegible] was not "made manifest, while as yet the first tabernacle was standing;" until Christ came an "High Priest of good things." And they are called "thieves and robbers" who enter not into the sheepfold by *this way*. Many and devious are the paths wherein earth's children are wandering, trusting at the end to find a place of rest and happiness; yet there is but *only one way*, and that narrow and straight, in which (if we would be saved) we must be found walking. The travellers here are but few, and, for the most part, meanly apparelled; yet, under this disguise, is concealed their noble origin; they are all "kings" and princes, journeying to take possession of their everlasting kingdom. Who would not be found in such company? *This way* was beautifully typified by the ladder which Jacob in vision saw, being prophetic of Christ; upon whom (at His baptism) the angels of God ascended and descended.* *Then*, for the first time since man's guilty rebellion, were the heavens seen to be opened, and the reconciled voice of a Father heard speaking to his children in tones of pity and love, showing to them the bright and living way, so soon to be consecrated by the blood of his only and well-beloved Son! A voice is heard issuing forth from the throne of majesty and power, not in mighty thunders, as of old at Sinai, but falling upon the ear like the sweet and gentle cadence of distant music. It is the affectionate pleadings of infinite mercy, saying, "This is my beloved Son, hear ye him." What heart so obdurate as to refuse to listen? What tongue so mute as not to exclaim with rapturous joy, "Yes, heavenly Father, His voice only will we hear; His footsteps only will we follow; and in His light only will we walk; for He is indeed the way, the truth, and the life."

Christ is also represented unto us as the "first and only begotten Son of the Father," begotten before all worlds; and Christians are styled his brethren, "begotten again unto a lively hope through *Him*." "Forasmuch, then, as the children are partakers of flesh and blood, he also himself, likewise, took part of the same; wherefore in all things it behooved him to be made like unto his brethren." He is called the "first-born among many brethren," and the "first-born of every creature," and "made higher than the kings of the earth." He hath exalted our nature far above that of angels, which in its first estate was made only a little lower than theirs, being crowned with glory and honor; but now hath he placed it on the very throne of Godhead and power, and in a most mysterious union made it one with *Divinity*. Says St. Paul in his epistle to the Hebrews, "When he bringeth his first begotten into the world, *he* saith, let all the angels of God worship him;" but unto the Son he saith, thy throne, O God, is for ever and ever." But, to which of the angels said he at any time, sit on my right hand until I make thine enemies thy footstool?" Are they not all ministering spirits sent forth to minister for them who shall be the heirs of salvation?" Oh Christian! raised to the very summit of power and happiness, how unworthy thy faithlessness! how cold thy love! Even angels are thy servants, sent to minister to thy every want; encamping around thy dwelling, and keeping far from thee all the powers of darkness; yet is thy spiritual vision so beclouded, thou seest them not. Oh, when will the morning dawn, the shadows flee away, and the Christian know even as he is known?

Christ is also said to be the "first begotten of the dead." St. Paul, in the Acts, refers to his resurrection, when he quotes this passage from the Psalms, "Thou art my Son, this day have I begotten thee." He calls him also "the first fruits of them that slept." Although before this there had been such a thing known as a resurrection from the dead, yet it could not be called the first begotten, or first fruits, in the sense in which Christ was. He was truly that great "wave-offering," which consecrated all the coming fruits, making them all holy and acceptable to God: being a rich earnest of that plentiful harvest, which should be ingathered upon the morning of the resurrection. He calls *himself*, also, the *resurrection*; and Christians, those only who are spiritually raised, and are therefore styled the "children of the resurrection" by way of eminence. Through Christ came the resurrection of the dead, and with it all our blessed hopes and privileges. For being planted together in the likeness of his death, we shall be also in the likeness of his resurrection. For "now is Christ risen from the dead," and we know and are assured, that He which raised up the Lord Jesus, shall raise up us also by Jesus; for "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him;" wherefore, beloved, let us comfort one another with these words." E*.

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* See Whitby in loc

THE CHURCHMAN.

SATURDAY, OCTOBER 3, 1840.

THE CHURCH AND THE WORLD.—It is the injunction of an inspired Apostle, that we "be not conformed to this world;" and every Christian perceives its reasonableness and bows to its authority. Eternal happiness with GOD is the true end of our being; and as this world is but the scene of our temporary sojourn, no prudent or reasonable man will hesitate to renounce the latter whenever it comes into collision with the former.

But what is *the world* which we are to renounce? In many things, in language, dress, food, and a thousand conventional usages, no man will deny that we may innocently as we do habitually conform to the world. The Apostles of our Lord ate and drank like other men, used the language and garb of the country in which they lived, and conformed to many of its customs. What then is meant by *the world* to which we are forbidden to conform?

The world which the Christian is to renounce may, like many other things, be best understood and described by a contrast with its opposite. As we say of cold and darkness, pain and sickness, that they are those qualities or conditions which are opposed respectively to light and heat, pleasure and health, so we may describe the world as that which is opposed to the Church.

If any should say that the opposite to the world is the Word of God, or Christ, or heavenly happiness, or good men and good principles, truth, righteousness, holiness, &c., we have no dispute with him. For as the opposite of winter is a genial sun, and a teeming earth, and blooming flowers, and refreshing gales, and yet the opposite of winter is most fitly called summer—so the Church, with Christ for its Head, the Word of God for its rule, the ministry for its government, heaven for its end, and the HOLY SPIRIT for its informing and actuating principle, comprises all that is opposed to the world. The best way, therefore, to know what is meant by the world to which we are not to conform, is to study the nature and design of the Christian Church; her rule of faith and her rule of life; and the true way to avoid conformity to the world, is to enter the Church of Christ, and to live in obedience to its faith.

The liveliest type of the Church is the ark in universal deluge. The fountains of the deep were broken up, the land was sinking beneath its countless tenants, and they were perishing in the flood, while the ark was carried safely over the billows, furnished with all things needful to life and health; and its inmates, few in number, though awed, were not afraid. False doctrine, sin and licentiousness, are the waves which break over the world, and in which the men of the world are drowned; the Church is the ark into which God calls his people, wherein he instructs them, as far as he sees needful, in his nature and worship, and prescribes rules for their conduct; and thus saves them, while they follow his directions, from all deadly error in doctrine, and viciousness of life.

In allusion to this type, it is that an Apostle says, "The like figure whereunto baptism doth now save us; not the putting away the filth of the flesh, but the answer of a good conscience towards God." While with a good conscience we answer affirmatively to the questions proposed to us at our baptism, then it is that our baptism saves us. While we renounce the devil and all his works, the vain pomps and glory of the world, and the covetous desires of the same, so as not to follow or be led by them; while we believe the articles of the Christian faith as contained in those creeds into which the Church has digested them, acknowledge the commandments of God, and are steadily resolved to walk in them all the days of our life, then and not otherwise are we saved from conformity to the world, and transformed by the renewing of our minds into the image of Him who created us. Then are we translated out of the world and from under the dominion of the devil and the flesh, and brought into the kingdom of God and under the dominion of grace.

The inmates of the ark were safe, and were conscious of their safety; but there can be no resemblance in this respect between the type and the antitype, unless the differences between the Church and the world be broadly marked. And are they not so? The actuating principle of the one is called in the Scriptures the flesh; that of the other, the Spirit. The respective works or products of these opposite principles are familiar to every reader of the New Testament. Thus they stand:

Galatians v. 19 and 21.	Galatians v. 22, 23.
Now the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness.	But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,
Envyings, murders, drunkenness, revellings, and such like:	Meekness, temperance: against such there is no law.
St. Peter describes the men of the world as those "who walked in lasciviousness, lusts, excess of wine, revellings, banquetings, abominable idolatries;" as "presumptuous, self-willed, not afraid to speak evil of dignities;" as "natural brute beasts, speaking evil of the things they understand not; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; having a heart exercised with covetous practices; cursed children; wells without water, clouds that are carried about with a tempest, to whom the mist of darkness is reserved for ever and ever."	St. Peter describes the members of the Church as having laid aside all malice, and all guile and hypocrisies, and envies, and evil speakings; . . . abstaining from fleshly lusts; sober and watching unto prayer; eschewing evil and doing good, seeking peace and ensuing it; and as adding to their faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity."

These two opposite principles, the flesh and the Spirit, co-exist in man, and strive for dominion over him. But can any person look at the catalogue of their respective works and not know by which principle he *is led*, and which *he follows*? Can any Christian look at it and not discern and acknowledge with fervent gratitude the elevation on which his baptism has placed him, and the IMMENSE advantage which it has given him over *the world* of Heathenism and its foul idolatry and sins? True, indeed, "the infection of nature," as our ninth article has it, "doth remain even in them that are regenerated; whereby the φρονημα σαρκος," the fleshly principle, "is not subject to the law of God;" and the children of God have perpetually to strive against its motions. But, then, since they have been graciously called out of the world, rescued from the dominion of the Devil, adopted into the family of Christ, catechised or grounded in the laws of his kingdom, placed under the tutelage of the Spirit, and so brought into the way of salvation, and to the possession of the promises, therefore the article adds, that "there is *no condemnation* to them that *believe and are baptized*."

These remarks are designed to be general, and introductory to others of a more particular bearing, which we shall offer in our next.

ADDRESS OF THE ROMAN CATHOLICS TO THEIR FELLOW CITIZENS OF THE STATE OF NEW YORK.

REPLY OF THE TRUSTEES OF THE PUBLIC SCHOOL SOCIETY, TO THE ADDRESS OF THE ROMAN CATHOLICS.

We have no intention of entering into the controversy which has given birth to the above pamphlets, but we think it important to direct the attention of our readers to the fact of its existence, and to suggest to them the importance of informing themselves of its merits. The Address of the Roman Catholics proves *at least* that they do not intend to acquiesce silently in the late decision of the Common Council denying their petition for a proportion of the funds devoted by the State to the purpose of public education; and the Reply to that Address by the Trustees of the Public School Society has by no means left us under the impression that the controversy on the subject is ended. The subject, therefore, will in all probability continue to be agitated.

The story of the Roman Catholics is short and intelligible:

"A brief experience of the public school system, in the city of New York, convinced us that we could not discharge our conscientious duty to our offspring if we allowed them to be brought up under the influence of the irreligious principles on which these schools are conducted, and to some of which, we have already alluded. But besides these, there were other grounds of distrust and danger, which soon forced on us the conclusion that the benefits of public education were not for *us*. Besides the introduction of the Holy Scriptures without note or comment, with the prevailing theory that from these even children are to get their notions of religion, contrary to our principles, there were in the class books of those schools, false (as we believe) historical statements respecting the men and things of past times, calculated to fill the minds of our children with errors of fact, and at the same time to excite in them prejudice against the religion of their parents and guardians. These passages were not considered as sectarian, inasmuch as they had been selected as mere reading lessons, and were not in *favor* of any particular sect, but merely *against* the Catholics. We feel it is unjust that such passages should be taught at all, in schools to the support of which we are contributors, as well as others. But that such books should be put into the hands of *our own* children, and that in part at our own expense, was, in our opinion, unjust, unnatural, and at all events, to us intolerable. Accordingly, through very great additional sacrifices, we have been obliged to provide schools under our churches and elsewhere to educate our children as our conscientious duty required. This we have done to the number of some thousands for several years past, during all which time we have been obliged to pay taxes—and we feel it unjust and oppressive, that whilst we educate our children as well, we contend, as they would be at the Public Schools, we are denied our portion of the School Fund, simply because we, at the same time, endeavor to train them up in principles of virtue and religion. This we feel to be unjust and unequal. For we pay taxes in proportion to our numbers, as other citizens. We are supposed to be from one hundred and fifty to two hundred thousand in the state.

"And although most of us are poor, still the poorest man amongst us is obliged to pay taxes from the sweat of his brow, in the rent of his room or little tenement. Is it not then hard and unjust that such a man cannot have the benefit of education for his child without sacrificing the rights of his religion and conscience? He sends his child to a school under the protection of his Church, in which these rights will be secure. But he has to support this school also. In Ireland he was compelled to support a Church hostile to his religion, and here he is compelled to support schools in which his religion fares but little better, and to support his own school besides.

"Is this state of things, fellow citizens, and especially Americans, is this state of things worthy of *you*, worthy of your country, worthy of our just and glorious constitution? Put yourselves in the poor man's place, and say whether you would not despise him, if he did not labor by every lawful means to emancipate himself from this bondage. He has to pay double taxation for the education of his child, one to the misinterpreted law of the land, and another to his conscience. He sees his child going to school with perhaps only the fragment of a worn out book, thinly clad, and its bare feet on the frozen pavement; whereas, if he had his rights, he could improve the clothing, he could get better books, and have his child better taught, than it is possible in actual circumstances."

Their argument, whether right or wrong, is equally intelligible. They contend that the intention of the Legislature in appropriating public funds for the purposes of popular schools, was to implant in the minds of the young the principles of knowledge and virtue; that as Christianity is the only groundwork of virtue or morality, the inculcation of Christian principles must have been included in the intention of the Legislature; and that, consequently, the Common Council might have granted their petition without violating the design of the Legislative provision. And inasmuch as they, in common with other citizens, pay taxes toward the school fund, and as the religious instruction given in the schools is such as they cannot in conscience approve, and such as they in their conscience believe to be subversive of their own faith, they therefore further argue, that the design of the Legislature would be best carried out by giving them a share of the public fund, proportioned to their numbers, and permitting them to manage the education of their children in their own way; and that the refusal to do this, while their taxes are continued, is an encroachment on their civil and religious rights; on their civil rights, because they pay their taxes without enjoying, in common with others, the *quid pro quo* in return, and on their religious rights, because they are made to pay taxes for the support of religion in a form which is, as they conscientiously believe, destructive of their own. They contend, moreover, that the ground on which the Common Council have refused their petition, *viz.*, that it was not the design of the Legislature to encourage sectarianism, is in truth subversive of the fundamental design of the Legislature in providing for the diffusion of virtue and morals, with Christianity for their basis; since the exclusion of sectarianism, i. e., Christianity in its several parts, is in effect and reality the exclusion of it as a whole; and, by necessary consequence, an admission of infidelity in its place.

The Reply of the Trustees seems to us to be written in better temper than "The Address of the Roman Catholics;" which last we are sorry to see defaced by allusions to "the *lawyers* of the Common Council," the "rare and peculiar arrogance" of the Public School Society, and other like expressions, which savor neither of prudence nor courtesy. We will add that the Reply of the Trustees is a satisfactory vindication of their system of instruction, as at present conducted, from the charge of Infidelity. Still, with all the attention which we have been able to give, we have not been so fortunate as to discover the precise ground on which the Trustees rest their opposition to the suit of their opponents.

In the outset of their Reply they tell us, "There is, perhaps, no one axiom connected with our political institutions which is more strongly impressed on the mind of an American than this: '*Religious establishments must not be supported by general taxation.*'" Were this really the axiom that it is assumed to be, and had the Trustees framed the remainder of their Reply in consistency with it, their position would be invulnerable, and there could not be a shadow of reason in favor of the petition of the Romanists. To grant it would be manifestly in the teeth not only of the Legislature of the State, but of the political institutions of the country.

On the very next page, however, the Trustees inform us, that while they are careful not to enforce the peculiar views of any who deduce their religious doctrines from the Scriptures, they have introduced the Holy Scriptures into their schools, and that they supposed that by doing so "they would not only avoid the charge of teaching Infidelity, but . . . . would disarm the jealousy and quiet the fears of all who believe in the Sacred Volume." They add in language equally creditable to themselves and their schools:

"The reading books used in the public schools are the same as those used in private schools of a similar grade in which children of various religious persuasions, including those of our more wealthy fellow citizens of the Roman Catholic Church, are educated.

"Many of them contain the best, most sublime and impressive essays on morals and religion that can be found in the English language; and are calculated to impress on the young mind a belief in the existence of God, the immortality of the soul, and a future state of rewards and punishments. They picture vice in its naked deformity, and present virtue in her most pleasing and attractive colors.

"Let the records of our Criminal Courts, our Prisons and the receptacles for those who, by reason of "rioting in the fierceness of unrestrained lusts," have become a public charge, be examined with reference to the effect of our system of education on the mind and morals, as compared with any other system, and the result will be found highly favorable to the Public Schools.

"Let the characters of the tens of thousands who have been educated at these schools be inquired into with a view to ascertain their *value as citizens* and their *love of truth*, as compared with those who have received their education by the opposite system, in this or any other country, and the friends of the 'Public Schools in the city of New York' have nothing to fear from the result."

Here then exists, as it seems to us, beyond all doubt, a religious establishment supported by general taxation, and conducted by those very Trustees who tell us that such establishments are in violation of the first axiom of our political institutions. What is the religion which they teach? Christianity, undoubtedly; for as the Trustees well remark in another place, the Holy Scriptures which they use in their schools are "the foundation of the Christian Religion."

In another place, the Trustees refer to the overtures which they have made in order to render their course of instruction satisfactory to the Romanists. They say:

"The absence of a large portion of the Catholic children of this city from the Public Schools, has been cause of deep and abiding regret to the Trustees. At various times during the last ten years, efforts have been made to remove the obstacles to their attendance. Propositions have, again and again, been submitted to the Roman Catholic clergy to institute a joint examination of the books used in the Public Schools, with a view to their expurgation from every thing obnoxious to Catholic censure; but these overtures have not, the Trustees regret to say, been met in the spirit in which they were made. Within the present year a committee was appointed by the Board of Trustees to "examine the books in use in the Public Schools, including those in the libraries, with a view to ascertain and report, whether they contain any thing derogatory to the Roman Catholic Church, or any of its religious tenets, with power to communicate with such persons of that Church as may be authorized to meet them in reference to such alterations." An interview was accordingly procured with a dignitary of the Catholic Church which, after a full and apparently a frank interchange of views, resulted in his consenting to receive a copy of each book used in the Public Schools, and an understanding that he would communicate with the committee when he had examined them."

And again:

"The difficulty of procuring books entirely exempt from objection cannot, perhaps, be more forcibly illustrated than by the fact that one work, containing passages as liable to objection as almost any other, is now used as a class book even in the Catholic Schools. It is the intention of the Trustees, nevertheless, to prosecute the work of expurgation until every just cause of complaint is removed. The use of one very excellent work has been recently suspended until a few passages, objectionable on the ground alluded to, can be obliterated. The co-operation of the Catholic Clergy is, however, very desirable, inasmuch as it is abundantly evident, that the most careful and vigilant scrutiny, on the part of the Trustees, may not enable them to detect every thing that the former would exclude.

"A hope still lingers, that every obstacle may be removed, and that their fellow citizens of the Roman Catholic Church may be induced to permit their children to participate in the advantages which the Public Schools undeniably afford. For the attainment of this desirable end, the Trustees will make every sacrifice compatible with justice and propriety.

"They remain ready and anxious to join with the Roman Catholics in efforts so to model the books and studies in the Public Schools, as to obviate existing difficulties."

Hence it is manifest: 1. that the Trustees deny the charge of teaching infidelity; 2. that by their own showing they do inculcate religious principles; 3. that they do inculcate the Christian Religion, the Holy Scriptures which they use being, as they well remark, (p. 4,) "the foundation of the Christian Religion;" and 4. that they have endeavored and are still endeavoring to render their system of instruction, as respects religion, satisfactory to the Romanists.

We confess ourselves at a loss, therefore, to determine the precise ground on which the Trustees would sustain the decision of the Common Council. Do they take the ground that religious establishments are contrary to the design of the Legislature? Or do they take the ground, that the particular form of religion adopted in the public schools in conformity with the spirit of the state laws, is one with which the Romanists ought to be satisfied?

Without entering at all into the controversy, we shall venture to question the soundness of the axiom which the Trustees have *in theory* assumed, *viz.*, that "Religious establishments must not be supported by general taxation." The Christian Religion itself, its morals, and especially the institution of marriage, which is distinctively Christian, are part of our Common law, and as such are established and supported by the general taxation which is levied for the administration of law. The administration of oaths to our executive officers, and in the numerous details of justice, as established by law, is a plain recognition of religion. The Public School System of Instruction, as prosecuted by the present worthy and enlightened Trustees, with the approbation of the State, is a fair exponent of the mind of the State, and proves conclusively to our minds, the establishment of the Christian Religion by law. Indeed, we see not how this can be denied without fastening upon the State the stigma of Heathenism or Atheism; nor do we believe that the position would ever be questioned, were it not for the prepossessions which have been excited against the word *establishment* by *such* establishments of religion as exist in Great Britain and most of the countries of Europe.

There are two grounds, as it seems to us, on which the petition of the Romanists may be consistently opposed, if opposition be deemed either important or expedient. The one is, that the State, in its provisions for education, never designed to recognize or establish the principles of the Christian Religion as its basis. This is the ground on which the Address seeks to push the decision of the Common Council; and if this be the true ground, then the Public School System is fairly open to all the evils which the Address, on this hypothesis, imputes to it. On this ground, not only may the petition of the Romanists be denied, but the petition of the Infidels ought to be granted; and the use, in the schools, of the Holy Scriptures, and every other work calculated to imbue the minds of the young with the principles of religion, ought to be abolished.

The other is, that the State has designed to establish the Christian Religion as the basis of popular education. On this ground, also, the petition of the Romanists might be, as we think, consistently and equitably refused; inasmuch as the right to define the sense or form in which Christianity is recognized by the State, devolves upon the Legislature, or such of its functionaries as have authority in the premises. All are bound to support (or failing to do so, to submit to the penalties in the case prescribed) the system which the State either explicitly prescribes, or virtually sanctions; and if the Romanists, or any other sect, desire a recognition of Christianity on the part of the State, more full and explicit, or more in accordance with their own views, they must seek to gain their object in and through the Legislature of the State.

We wish that the Trustees had boldly met the question, and rested their cause on the latter ground.

DIOCESAN CONVENTION.—The annual Convention of this Diocese met at St. Paul's Chapel, in this city, on Wednesday, the 30th ult., at 10 A. M. The Morning Prayer was read by the Rev. Dr. Taylor, of Grace Church, assisted in the lessons by the Rev. Mr. Kip, of Albany. The Ante-communion service was performed by the Rt. Rev. Bishop Chase, of Illinois, assisted by the Rt. Rev. Bishop Whittingham, of Maryland, who read the epistle and Gospel. The Bishop of the Diocese delivered a charge on the Church, its constitution and functions, as exhibited and illustrated in the New Testament. The communion was administered by the Bishop of the Diocese, assisted in the distribution of the elements by the Rt. Rev. Bishops Chase and Whittingham, and the Rev. Drs. Lyell and Milnor.

In addition to the usual chants, the Te Deum, the Gloria Patri, at the conclusion of every psalm, the responses to the commandments, the Trisagion and the Gloria in Excelsis, in the communion service, were all chanted.

The number of clergymen in attendance was large, and by far the greater portion of them appeared in their robes. Divine service being ended, and the meeting called to order by the Bishop, the Rt. Rev. Bishops Chase and Whittingham were invited to attend the proceedings of the Convention. The roll of clergy was then called, and the certificates of the lay delegates were received.

NEW YORK REVIEW AND COLERIDGE.—The October number of the New York Review, which we have just received, contains an article on Coleridge's Literary Remains, the aim of which is to vindicate the philosophy of Coleridge from the charge of Pantheism. We really were not aware until reading this article in the Review, of the extent to which this charge had been carried, and of all the grounds which existed for maintaining it. From many passages in the writings of Coleridge, especially in the Aids to Reflection, we have ourselves received the impression that the tendency of his writings would be favorable to this wretched delusion, but we have been diffident of our opinion from an apprehension that we might be alone in maintaining it, and we have never supposed that professed Pantheists would have the audacity to claim him as their avowed advocate and champion. From the article in the Review, however, we learn, p. 412, that Pantheism "pleads the name and philosophy of Coleridge" in its behalf; that "the utterly wild and irreligious speculations that have of late become so rife in our land," are thus rife "under the name of the transcendental philosophy of Coleridge," (p. 410,) and that [ibid.] "the apples of Sodom," i. e. Pantheistic speculations, "have been hung by impious hands on its branches, and often presented to the world as its genuine product;" and that Coleridge and his philosophy have, both in England and this country, been "adduced in support of grievous errors." (p. 408.)

The immediate object of the reviewer is to prove that these "apples of Sodom" are spurious fruit; and his argument is, first, that Coleridge himself distinctly disclaimed Pantheism, and expressed his utter abhorrence of the system, and that the Rev. Derwent Coleridge, his son, and the natural exponent of the philosophy of the father, which he professes, and in which he was carefully trained, has published a volume of sermons replete with sound and Catholic principles, and altogether such as might be expected from a pious and accomplished divine of the Church of England.

The ulterior aim of the reviewer, if we rightly understand him, is to revive the natural evidence for the Being of God and the immortality of the soul, which has been so ably sustained by Bishop Stillingfleet in his profound Essay on the Trinity, by Bishop Sanderson in his admirable lectures on Conscience, and generally, indeed, by the older divines of the Church of England, and which the philosophy of Locke tends unquestionably to subvert. Such a design is in the highest degree laudable; but whether it will be promoted by connecting it with the name of "transcendentalism" and by making Coleridge its rallying point, seems to us a matter of doubt.

The reviewer, we think, satisfactorily proves that Coleridge was very far from intending to favor Pantheistic speculations, and that his philosophy as received and expounded by his son, and by the able reviewer himself, may, in their hands and the hands of others who are like minded, be made conducive to the best interests of the Church. We confess, however, that we feel somewhat relieved from the fear of the charge of obtuseness in our own estimate of Coleridge, by the new proofs—new to us at least—of the extent to which his name and philosophy have been adduced, both in this country and in England, in behalf of the wild reveries of Pantheism.

SCOTTISH EPISCOPAL CHURCH.

We have been favored with a Report of the Scottish Episcopal Church Society for the year 1839, a few extracts from which will throw light on the state of this pure though humble branch of the Catholic Church. "Religious associations," says the Report, "with their machinery of public meetings, committees, reports, &c., although, comparatively speaking, novelties in the Christian Church, may, in the present state of society, be considered as indispensable elements of all great, useful, and benevolent undertakings. It cannot, however, be questioned, that occasionally these associations may in their operation somewhat interfere with the full exercise of Episcopal discipline, and the due course of ecclesiastical order. Without adverting to the practice or the principles of any other societies, the committee would simply notice, that the Scottish Episcopal Church Society possesses this excellency, and, so far as is known, this *peculiarity* in its constitution. It forms a part of the Canon law of the Church itself, and, whilst it calls for the aid and co-operation of the Laity as officebearers, delegates, and members of committee, still it is in all points strictly under the control of Episcopal jurisdiction. It may be considered as THE CHURCH acting through a society, or the Church itself resolved into a committee. From such a constitution, combining as it does the active operations of a society, with the strictest observance of the Church's authority, many advantages may be anticipated. A community of feeling between the clergy and the laity, in promoting the general objects of the society, will extend itself beyond the limits of their own immediate congregations to the Church at large; the clergy will have with their Bishops, and among themselves, an additional bond of union, and additional opportunities of communication. All of us may thus exercise that common sympathy which, as Churchmen, we should feel for the less affluent members, and endeavor to realize the beautiful picture of Church unity drawn by the great apostle, (1 Cor. xii. 25, 26,) 'that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.'"

In enforcing the leading object of the society, the committee take occasion to state the following interesting facts:

"By the statistical returns appended to this report, it will be seen that of 32 incumbencies described, not one has reached £80 yearly; that many are under £40; and that in several the incomes strictly derived from the congregations have been *merely nominal;* that they have, besides, various local difficulties to contend with, and expenses to incur which they are little able to bear, from the necessity of travelling great distances in visiting their scattered flocks, and of attending Diocesan Synods, and such other assemblies of their brethren, at which the Bishop, in consequence of some unexpected emergency, may require their presence. Besides these, there are upwards of ten incumbencies, of which the stipends vary from £80 to about £100; but where the incomes are by no means permanent or secure, and where great difficulties are frequently experienced in providing for the necessary expenditure, and in keeping up the decent performance of Divine service. Returns from the northern districts of the Church, where the society's schools have been established, represent the poverty of the Episcopalian families as extreme. That many are unable to pay even the penny a week required for the school-fees, and yet are exceedingly desirous of education for their children. One very painful consequence of this poverty must be apparent,—the utter incapacity of providing, in addition, a salary for an assistant when the incumbent is compelled, by age, sickness, or infirmity, to discontinue the whole or part of the duty. It has been the chief object of the committee this year to assist those among the clergy who have been lowest in the scale of income. They have appropriated about £700 to that purpose, distributed among 32 incumbents, to bring up their incomes to £80 each, and have aided congregations in procuring *assistants* to the extent of £125."

It may help to expose the absurdity of the notion unhappily prevalent in our country that the Church to which we belong is unsuited to the tastes and wants of the pious among the poorer classes to note the proof to the contrary which is furnished both in the above and the following extract:

"The third object stated in the Canon, viz., "the support of schools for the education of the children of the poor," although an object intimately connected with the inculcation of sound, moral, and religious principles, cannot, however, under present circumstances, be fully carried out, nor is it the intention of the committee to attempt an universal system of education, purely episcopal, for the poor of their communion. There are cases, however, (in the highland districts especially,) where the suppy of schoolmasters is so scanty, and the schools so distant and difficult of access, as to render education itself one of the greatest boons that can be conferred. Upon this feeling, the 'Gaelic Episcopal Society,' for some years, supported three schools; one at Highfield, one at Ballechelish, and one at Arpafilie, by returns from which it appears that there is an average attendance of 300 children. These returns, attested by the clergymen, bear witness to the benefits conferred by the schools upon the congregations to which they are attached. Keeping in view the same principles, the committee of this society (to which the funds of the Gaelic Episcopal Society devolved) have resolved to maintain these schools, and have added to them some others, especially four in the city of Glasgow, it having been the decided opinion of the clergy there, that nothing, under Divine aid, would be more likely to benefit the families of the poor Episcopalians generally than attention to the early religious training of the children. The annual expenditure of the society for schools would thus be about £130."

ISAAC TAYLOR.—This gentleman has put forth the fifth number of his work, which he calls "A General Reply to Objections." We have not seen the book, but have no reason to doubt that a writer in the British Magazine is correct in saying that its title is as palpable a misnomer as "Ancient Christianity." Mr. Taylor, says the writer referred to, "tells his readers nothing about the objections that have been made. The 'general reply' is to nothing at all; and it is evidently meant for persons who neither know nor care to know what is the nature of the objections. * * * Charges of a very grave character have been laid against the author, and he does not attempt to answer a single one. * * * The fact is, that this number, amidst all the author's renewed 'bold assertions,' contains proofs enough that he feels his ground to be sinking under him, and knows that, to keep up this delusion a little longer, and prevent a speedy end of this book-making speculation, he must entertain his followers with a plentiful store of interpretations against certain opponents, whose only object has been that of 'running down the author,' and so forth."

It is not a little creditable to the good sense of our countrymen, that a book supported by a name once eminent, should have been for the most part received for just what it was worth, and be suffered, with scarce a nine days' wonder, to sink into contempt.

In the British Magazine for August we find the following notice of a sermon of the Rev. Mr. Johnson, of Brooklyn:

"The editor hardly knows whether to mention here Mr. Johnson's (of Brooklyn) excellent sermon, entitled 'Missionary Failures the reason for Renovated Exertions,' because it does not appear how it is to be obtained on this side the Atlantic. Under those circumstances he feels it allowable, and hopes to find room to give an extract from it."

The provisions which have been made in Great Britain under the present ministry, for extending education among the people, have been of such a nature as justly to excite the fears of the Church. The Government aims at the diffusion of secular knowledge, and is desirous that religion, so far as it is taken into account, shall be of the most comprehensive kind. This policy of the Government has led to the formation of the National Society for Education in conformity with the principles of the Church; of which Society the Archbishop of Canterbury is president, and most of the bishops are officers or members. The most objectionable feature in the Government plan, has been its appointment of inspectors, through whom it might effectually control the religious character of the schools. So hostile to the interests of the Church was this feature considered, that the National Society refused to avail itself, in behalf of the members of the Church, of any sums which parliament voted for the purpose of education. It will be seen by the following account of a late meeting of the National Society, that the difficulties growing out of this provision, which has received, from the first, the most strenuous opposition from the Church, have been at length adjusted to the apparent satisfaction of both parties.

On the 15th inst. his Grace the President, [the Archbishop of Canterbury,] informed the committee that his negotiations with the Committee of Council upon the subject of inspection had come to a satisfactory termination, and that their lordships had agreed to lay the following minute before parliament:

1. That before any person is recommended to the queen in council to inspect schools receiving aid from the public, the promoters of which state themselves to be in connection with the National Society or the Church of England, the Archbishops of Canterbury and York be consulted by the committee of privy council, each with regard to his own province, and that they be at liberty to suggest any person or persons for the office of inspector, and that no person be appointed without their concurrence.

2. That the inspectors of such schools shall be appointed during pleasure, and that it shall be in the power of each archbishop at all times, with regard to his own province, to withdraw his concurrence in such appointment, whereupon the authority of the inspector shall cease, and a fresh appointment take place.

3. That the instructions to the inspectors, with regard to religious instruction, shall be framed by the archbishops, and form part of the general instructions to the inspectors of such schools, and the general instructions shall be communicated to the archbishops before they are finally sanctioned.

That each inspector shall, at the same time he presents any report relating to the said schools to the committee of the privy council, transmit a duplicate thereof to the archbishop, and shall also send a copy to the bishop of the diocese in which the school is situate, for his information.

4. That the grants of money be in proportion to the number of children educated, and the amount of money raised by private contribution, with the power of making exceptions in certain cases, the grounds of which will be stated in the annual returns to parliament.

5. That a minute embracing these points be laid before parliament.

When the above minute had been read, the committee of the National Society unanimously agreed upon the following resolution:

That the best thanks of the committee be conveyed to his Grace the President, for the trouble he has taken in conducting the negotiations with the Committee of Council, and for concluding an arrangement by which the National Society is enabled to resume its recommendation of cases for aid out of the sums voted by parliament for education.

A school for the education of the sons of the clergy is about to be established in England. The average minimum expense of a good education for a boy in that country is said to be not less than from $250 to $300; while the net professional income of the clergy averages less than $900 per annum. In the proposed institution the sons of the clergy will have all the advantages afforded by the best schools at little more than half the expense. The school is to be capable of accommodating two hundred boys; and in order to raise a fund which will enable it to go into immediate operation, it is proposed to require for every boy at his admission the sum of twenty pounds as "caution money," which sum is to be returned to him when he leaves school. Another feature of the school will be, that the sons of laymen will be admitted to it on the same terms on which they would be admitted to other schools of similar grade and standing.

In a speech on a late public occasion, the Bishop of London took occasion to observe that he had nearly completed the confirmations in his diocese. He had confirmed, he said, nearly 21,000 young persons, and had seen a marked difference in their demeanor. Throughout the diocese, he added, there was a marked improvement; all appearing to be better educated than persons of the same class were a few years ago.

☞ At a meeting of the Trustees of the Protestant Episcopal Tract Society, on Monday, the 28th of September, the following preamble and resolutions were unanimously passed by the Board:

Whereas the elevation to the Episcopate of the Diocese of Maryland of the Rev. William R. Whittingham, D. D., will hereafter deprive this Board of the benefit of his counsels and labors as a member thereof: therefore,

Resolved, That in taking leave of Bishop Whittingham, this Board do tender to him expressions of the most grateful recollection of the value of his services, of sincere personal respect and affection, and of their humble commendation of him to the blessings of God's providence and grace, in the discharge of the high and holy functions to which he has been set apart.

Resolved, That in token of respectful and affectionate regard for Bishop Whittingham, and the portion of the flock of Christ of which he has been placed in the chief pastoral charge, there be presented to him by this Board for distribution in his Diocese, one hundred thousand pages of Tracts.

Resolved, That the Bishop of this Diocese be requested to communicate the above resolutions to Bishop Whittingham.

Extract from the Minutes.

P. E. F. MC DONALD, *Secretary,*
New York, Sept. 28, 1840.

For the Churchman.

ANNIVERSARY CELEBRATIONS.

The New York Protestant Episcopal Tract Society, the New York Bible and Common Prayer Book Society, and the New York Education and Missionary Society, held their joint Anniversary celebrations in St. George's Church on Wednesday evening, Sept. 30th, at 7 P. M.

The Right Rev. Bishop Onderdonk presided, and opened the meeting with prayer, and singing four verses of the 93d Psalm, from the 3d.

The Rev. Dr. Wainwright read the 31st Annual Report of the Protestant Episcopal Tract Society; and the Rev. Charles Jones, Rector of the Church of the Nativity, offered the following resolutions, which, after a spirited and eloquent appeal to the friends of the "Tract Cause," were unanimously adopted.

Resolved, That the Report just read be accepted, and printed under the direction of the Board of Trustees.

Resolved, That as the New-York Protestant Episcopal Tract Society is still engaged in providing efficient means for the promotion of important objects, it continues to deserve the countenance and support of every member of the Church.

The Rev. Mr. Richmond, Rector of Zion's Church, next read the report of the Education and Missionary Society, which presented a melancholy picture of the apathy of New York Churchmen, in the cause of Home Missions.

The Rev. Mr. Kip, Rector of St. Paul's Church, Albany, in moving the following resolutions, addressed the meeting, vividly portraying to his hearers the utter destitution of our Missionary Stations, and the sufferings of the poor but devoted missionaries for the want of means for their support.

Resolved, That the pressing wants of this Society commend it *most forcibly* to the liberality of the Churchmen of this diocese.

Resolved, That the Report just read be referred to the Committee for publication and distribution.

The Rev. Lot Jones, city Missionary of the Church of the Epiphany, on the behalf of the Bible and Common Prayer Book Society, read its fourth Annual Report, being the 32nd consecutive report, which showed a falling off from last year's operations, owing in a great measure to the neglect in making the canonical collections in aid of its funds.

The Rev. Mr. Cox, Rector of St. John's Church, Troy, made a powerful appeal to his hearers in behalf of the objects of the society, urging it upon Churchmen to show their gratitude for the possession of those two most inestimable volumes, by contributing liberally toward their circulation.

Resolved, That the distribution of the Bible and Common Prayer, is a work in which every Churchman should individually engage.

Resolved, That the Report just read be referred to the Board of Managers, for printing and distribution.

A collection was then made, in behalf of the Bible and Common Prayer Book Society, amounting to $57 76.

The five first verses of the 25th hymn were then sung, and the meeting dismissed with prayer and the benediction of the Bishop.

The Right Rev. Bishop Chase of Illinois, together with several clergy of this diocese, now in attendance in Convention, were present.

WM. H. BELL, *Secretary.*

From the Gambier Observer.

THE PRESIDENCY OF KENYON COLLEGE.

We take pleasure in announcing on the authority of Bishop M'Ilvaine, who has just received letters from Professor Douglass, that no doubt remains as to his assuming the duties of the Presidency of Kenyon College. The distinguished moral worth of this gentleman, as well as his eminent attainments, affords the strongest guaranty that his administration of the College will be such as greatly to advance its interests. In science, Mr. Douglass holds confessedly a first rank in this country. He was graduated with distinction at Yale College at an early age; and has subsequently occupied successively, the Professorships of Mathematics, of Natural Philosophy, and of Military and Civil Engineering, in the U. S. Military Academy at West Point. He has been for several years, a zealous communicant of our Church, and will bring to his responsible office, a weight of character and a reputation for sound and varied erudition, which cannot fail to insure the confidence of the friends of the institution, and attract to it an increasing number of students.

THE PROFESSORSHIP OF MATHEMATICS AND NATURAL PHILOSOPHY—KENYON COLLEGE.

Professor Z. D. Kinsley having been obliged by ill health to decline the appointment to the Professorship of Mathematics and Natural Philosophy in Kenyon College, we have the satisfaction of announcing that the vacancy will be filled by Mr. Ross, late Lieutenant in the U. S. army, and late First Assistant Professor of Mathematics in the U. S. Military Academy at West Point.

Mr. Ross is widely known as an author, and especially among the graduates of the Military Academy, for his eminent talents and attainments in the department of science above named. His acceptance of the appointment is certified, and his presence at the College will be without delay.

The ensuing term it is believed will open under highly favorable auspices.—*Ib.*

The Rev. Richard Newton, of St. Stephen's Church, West Chester, has been elected Rector of St. Paul's Church in this city, and having accepted the call, will enter upon the duties of his sacred office on the first of November.

Mr. Newton is, we believe, a graduate of the University of this city.—*U. S. Gazette.*

CONSECRATION.—St. Andrew's Church, Pittsburgh, was consecrated by Bishop Onderdonk, on Sunday morning, 23d ult. Present, the Rev. Dr. Sparrow, of Ohio, and Rev. Messrs. Dyer, Woodward, and W. and J. Adderly. The morning service was read by Dr. Sparrow, the sentence of consecration by the Rector, sermon by the Bishop. This is one of the largest Churches in Western Pennsylvania, and although it has been but a short time since the congregation was organized, it has now more than one hundred communicants, and there is open before it an important and promising field of usefulness. After the sermon the Bishop confirmed 13 persons.

On the evening of the same day, the Bishop confirmed 11 persons in the Lecture-room of Christ Church, Allegany: and on the 25th, 16 persons in St. Paul's Church, Beaver county.—*Episcopal Recorder.*

MARRIED,

At Salisbury, Con., on Wednesday the 16th inst., by the Rev. S. T. Carpenter, the Rev. B. W. Stone, of Clyde, Wayne county, N. Y., to Miss L. E. Church, younger daughter of Hon. Samuel Church, of the former place.

DIED,

In Baltimore, Md., on Saturday, Sept. 19th, Charles A Walker, in the 20th year of his age, the youngest son of Col. S. D. Walker, of that city.

CALENDAR.

OCTOBER.

4. Sixteenth Sunday after Trinity.
11. Seventeenth Sunday after Trinity.
18. 18th Sunday after Trinity, and Festival of St. Luke the Evangelist.
25. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.

NOVEMBER.

1. Twentieth Sunday after Trinity, and Festival of All Saints.
5. (Unless some other day be appointed by the civil authority) Thanksgiving Day.
8. Twenty First Sunday after Trinity.
15. Twenty Second Sunday after Trinity.
22. Twenty Third Sunday after Trinity. On this day the Collect, Epistle, and Gospel for the Twenty Fifth Sunday are to be used.
29. Advent Sunday.
30. St. Andrew the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Fifteenth Sunday after Trinity, September 27, confirmed 12 in St. Michael's Church.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benj. 7 Third Avenue.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A special meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening next the 5th of October, at a quarter after 7 o'clock.

WM. A. DUNCAN, *Recording Secretary.*
Oct. 3, 1840.

PROT. EPISCOPAL TRACT SOCIETY.

A meeting of the Board of Trustees will be held at St. John's Chapel Sunday school room, on Wednesday next, the 7th inst, at half past 7 o'clock.

PIERRE E. F. MCDONALD, Secretary.
Oct. 3, 1840.

GENERAL THEOLOGICAL SEMINARY.

The General Theological Seminary will be reopened on Monday Oct. 5th. The Faculty will meet at 10 o'clock, A. M. in the Chapel of the Seminary, for the purpose of examining applicants for admission, who are requested to bring with them their certificates of candidateship, or testimonials of literary, moral, and religious character. All the students are desired to assemble in the chapel at one o'clock.

By order, SAMUEL H. TURNER,
Dean of the Faculty for the present year.

EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New-York, will be held at the Sunday School Room of St. John's Chapel, on Wednesday evening, next, at half past seven o'clock.

G. G. VAN WAGENEN,
Recording Secretary.
New-York, Oct. 2d, 1840.

N. YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Annual meeting of the members of this Society, for the election of Officers for the ensuing year, will be held at St. John's Chapel school room, on Thursday evening, Oct 8, at 7 o'clock, P. M.

WM. H. BELL, Secretary.
New York, Sept. 28, 1840.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of fifteen dollars from the Association of St. George's Church for the Promotiou of Christianity," by the Rev. J. Milnor, D. D. Rector.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.
New York, Sept. 30, 1840.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

Monthly offeriugs of Trinity church, Athens, Rev John Dowdney, rector, $3. From Rev Hiram Jelliff, Lithgow, Dutchess county, transferred from erroneous credit in 1837 and 1838, $7 43. Collection in Christchurch, Rev Thomas Lyell, D D, rector, $22 47. From Sunday scholars of St Paul's church, Troy, by S Warren, Esq, $36, of which $25 to constitute the Rev R B Van Kleeck a life member. From St. John's church, Troy, Rev R Cox, $8 09. From Trinity church, West Troy, Rev A Twing, $3. From St James' ch, Hyde Park, Rev R Sherwood, D D, $8. From collection at the anniversary held at St George's ch, Rev Dr Milnor, rector, $57 76. Trinity ch, Rensselaerville, Rev Samuel Fuller, $3. Total, $148 75.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
THOMAS C. BUTLER, Agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev Hiram Jelliff, Lithgow, Dutchess county, received in 1837 and 1838, transferred from an erroneous credit, $4 82. From Rev Evan M Johnson, rector of St John's church, Brooklyn, $25. Annual subscriber, $1. From St Paul's ch, Albany, Rev Dr Potter, $20. From Grace church, Jamaica, N Y, Rev Wm L Johnson, $27 43. From St James' ch, Hyde Park, Rev R Sherwood, D D, $7. Collection in St George's ch, Newburgh, Rev John Brown, rector, $13 56. From Trinity church, Rensselaerville, Rev S Fuller, $3. Total $101 81.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 26th instant, has received the following contributions, viz.

By the hands of the Rt Rev Bishop Whittingham, received from St Matthew's and Zion parishes, Prince George county, Md, per Rev Wm Pinkney, $37—five of which (received from Mrs Bell) are for Bishop Chase, the residue for domestic missions, $37. By the hands of the Rev Dr Milnor, received from the Association of St. George's Church for the Promotion of Christianity, for domestic missions, $500. From St Michael's ch, Litchfield, Con, missionary contributions for 1840, per the hands of J G Beckwith, treasurer, one half of 50—$25. By the hands of the Rev Wm Baker, for the domestic department of the missionary society, from Fairfield, Herkimer county, N Y, $10. From Zion ch, Butternuts, Otsego co, N Y, by the hands of the Rev Amos B Beach, rector, for domestic missions, $12. Total receipts, $584.

JAMES SWORDS, Treasurer.
September 26th, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From Trinity Church, Athens, Rev John Dowdney, rector, for Education Fund $3. From St Matthew's ch, Unadilla, Otsego county, by the hands of the Rt Rev Bp Onderdonk, for Education and Missionary Fund, $13 50. From All Saints' ch, New York, Rev B I Haight rector, collection for Missionary Fund, $110. From Association for Promoting Christianity of St George's ch, New York, Rev Dr Milnor, rector, for Education Fund $50, and for Missionary Fund $100. From Christ ch, Gilbertsville, Rev John Hughes, missionary, collection for Education and Missionary Fund, $7 50. From St Paul's ch, Oakhill, Rev George Sayres, missionary, collection for Missionary Fund, $7 81. From Female Association of St Paul's ch, New York, Mrs Beman, treasurer, donations and subscriptions for Education Fund $9, and for Missionary Fund $78 50. From Christ church, Ballston Spa, Rev D Babcock, rector, for Education Fund, $3. Total amount, $332 31.

C. N. S. ROWLAND, Treas.,
Oct. 1, 1840. 55 Water st.

FOREIGN MISSIONS.

The treasurer has further to acknowledge—

By the hands of W. H Hubbard, from J A Wharton $1, R L Randolph $5—$6. J W Tyler 1, Miss Louisa Tyler 1, Sarah L Tyler 1—$3, for Africa. From a few ladies of Williamsburg for Greek mission, $5. From a gentleman in Millwood, Va, $25. From various persons per Rev Mr Norwood, $11 50. From St James' ch, Derby, Ct, $7 50. Remitted by Rev P I Shand, Trinity church, Columbia, S C, from a friend to foreign missions, $100. By the hands of Dr J G Beckwith, treasurer, from St Michael's ch, Litchfield, Ct, missionary contributions for 1840, (in part) $25. By the hands of Benjamin Howard, agent, viz, from St Paul's ch Sunday school, Boston, pledge for support of 4 children at mission school, Cape Palmas, (in part) $30; Grace ch Sunday school, do, for support of 9 children at the mission school in Africa, per Mr Gregory, (in part) $55. Christ ch Gardiner, Maine, missionary society, per Mr Stevens, $24 95. John Edson, Bridgwater, Mass, $5. Ladies of St Thomas' ch, Taunton, Mass, per Rev Mr Neville, rector, $50. St Matthew's ch, South Boston, missionary society, per Rev Mr Clinch, rector, $10—$174 95. By the hands of Rev Dr Milnor, rector, from St George's Church Society for Promotion of Christianity, $500. By the hands of Rev J D Carder, from Rev Wm Baker, missionary at Fairfield, Herkimer co, $10. By the hands of Rev A B Beach, from Zion ch, Butternuts, Otsego co, $8. Total, $875 95.

G. T. FOX, Jr., Acting Treasurer.
Oct 1, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment, the treasurer has received the following donations and subscriptions: viz.

G N Titus $5, J R Van Rensselaer 5, Geo S Wood 5, W H Hoburn, M D, 5; A Onderdonk 1, Rev George D Gillespie 3, Charles Tomes 1, E M Crawford 3, A T Canfield 3, Rev A Ten Broeck 3, J P Ritter 1, Captain Proall 2, D A Booth 5, L S P 1, R T C 1, W H 1, L P 1, Cash 1, George S Scofield 1, Aug Wheeler 3, S C Roe 1, John Punnett 1, N Clark 1, A T Canfield 2, A teacher in Sunday school of Holy Evangelists 2, James Van Nostrand 5, Charles A Peck 3, J N Perkins 3, Joseph Hewlett 2, Mr Charles Caville 10, Mrs Sabine 3, G A Sabine, M D, 5; Mr W Y Sabine 2, Mite Society of Christ Ch 8, Friends 2, Mr W A Hadden 5, Mr S S Aspinwall 5, Mr T Tomes, jr 2; Sundry Persons, cash 7; Cash 25 cts, Cash 50 cts, Do 25 cts, Mrs Whittingham 1, Mr J Guion 2, Cash 75 cts, Mr Robert Dickinson 2, Cash 1, Mr R Trevett 5, Mr John Wheeler 2, Cash 6 37, Do 5, Harriet S Hoffman 3. Sundry Persons contributors hereafter by Mr Gilbert Fleming 10, G E Be'cher, M D, 2; Mr C W Carmer 5, Mr W H Popham 1, Mr T Keeler 1, H T Budd 1, Mr Wm Stoutenburgh 1, R J D 1, A Van Ingen 1, John S Campbell 1, John Keese 1, D C Pell 1, W Pell 1, T Kensett 1. Total, $176 12.

JOHN H. SWIFT, late Treasurer.
30th September, 1840.

P. S. Further donation4 or subscriptions will be thankfully received by Mr. Charles Tomes, treasurer, No. 6 Maiden Lane.

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, *No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recoder, Philadelphia; and Southern Churchman, Ricmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

THEOLOGY FOR THE PEOPLE.

A SERIES of Discourses on the Catechism of the Pretestant Episcopal Church; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore,—just published, and for sale by

Oct. 3—tf CHARLES HENRY.

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

WANTED—A situation in New York or vicinity as instructor in a respectable public or select English school, and also as teacher of Vocal Music and leader of a choir, by an experienced middle aged man, a communicant of the Protestant Episcopal Church. Any location more southern, or upon the sea coast, offering a retired, pleasant, and permanent residence for a small family, will be acceptable. The services of an organist may also be afforded. References unexceptionable. Inquire at this office. Oct 8

ST. MATTHEW'S HALL,

PORT COLDEN, WARREN COUNTY, N. J.

THIS Institution will commence the Winter Session, on Monday, the second November next, under competent and efficient teachers. Those desirous to secure a good situation for their sons or wards, will please addres, for further information,

Oct 3—6t WM. C. DUSENBURY.

COOPERSTOWN BOARDING SCHOOL FOR YOUNG LADIES.

MISS M. A. SPAFARD, Principal and Instructress in the higher English branches and Mathematics.

Miss O. MAVERICK, teacher of Drawing and Painting, and assistant teacher in the English department.

Mr. J. C. ROGERS, teacher of Vocal and Instrumental Music.

Mr. —— FEBER, instructor in the French language.

The next term of this school will commence on Tuesday, the 20th of October, 1840.

TERMS.

For Board, Washing, and instruction in the English branches, per year,		$142 00
" Drawing and Painting, per term,		5 00
" French,	do	5 00
" Music,	do	10 00
" Use of Piano, one hour a day,		1 00

And for two or more hours, in proportion—*no extra charges.*

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D., Wm. H. Townsend, Esq, Cashier of Clinton Bank, New York city; Rt. Rev. Wm H. De Lancey, D. D., Thomas Spencer, Esq., M. D., and Dr. Hadley, Geneva, Western New York; Rev. F. T. Tiffany, J. Fenimore Cooper, Esq., Hon. S. Nelson, Hon. E. Foote, George Pomeroy, Esq., James Stowel, Esq., and Rev. O. Whiston, Cooperstown; Jacob Livingston, Esq., Cherry Valley; Rev. Joseph Ransom, Westford; Rev. H. Wilkins, Springfield. Oct 8—8t

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co., N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 8—tf

FABER ON ROMANISM.

A NEW edition of this valuable work, edited by the Rev. John Coleman, Rector of Trinity Church, Philadelphia, just published and for sale by

Sept 26 SWORDS, STANFORD & CO.

NICHOL ON THE HEAVENS.

VIEWS of the Architecture of the Heavens, in a series of letters to a lady, by Professor Nichol, embellished with numerous plates, for sale by

Sept 26 SWORDS, STANFORD & CO.

FABER ON ROMANISM.

THE Difficulties of Romanism, by George Stanly Faber, B. D., author of the "Difficulties of Infidelity," "Doctrine of Election," &c. A NEW EDITION, with an Introductory Essay, by Rev. John Coleman, Philadelphia. Just published and for sale by

CHARLES HENRY,
Sept 26 124 Fulton-street.

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

New Haven, Connecticut.

THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given.

New Haven, Sept. 24, 1840.

WELLER TRACTS AND SERMMON BOOKS.

A FEW copies of the above valuable work, now nearly out of print, and a lot of Sermon books, for sale at this office. Sept 26

BROWN'S POINT INSTITUTE.

REV. JOHN CROES, PRINCIPAL.

THE object of this Institution will be to connect the improvement of the moral affections with the cultivation of the mental powers; in other words, to prepare the young for a life of usefulness and happiness here, and for the enjoyment of God's favor hereafter.

The best instruction will be given to the pupils in the English language and in the classics; while especial attention will be paid to their moral and religious training. They will dwell in the house of the Principal, will form part of his family, and will be treated in all respects as if they were his children.

The course of studies generally will be such as to prepare the pupils for college, while in cases where the parents simply desire to give their sons a good English Education, the course will be varied to meet their wishes. It is designed, as soon as the number of pupils will warrant it, to connect the study of the French language with the Latin and Greek, for which purpose a French teacher will be provided. In this case, a small additional charge will be made.

Especial attention will be paid to the health of the pupils, and although during the hours of study they will be required to be unremitting in industry, yet when these are over, they will be encouraged to take such exercise as will invigorate their health and strength. But in their hours of recreation as well as of study, they will always be under the eye of a teacher. The advantage of this must be obvious to all. Indeed, one great object with the principal will be, so far as his charge over them extends, to keep his pupils ignorant of evil. For this purpose, the situation of the Institute is well adapted. Brown's Point is entirely free from those enticing allurements to evil which are found in many other places. It is a small town, and in it the haunts of vice and stimulants to immorality so usual in large towns, are not to be found. The pupil thus living in the family of the Principal, guarded at all times with a watchful and affectionate eye, taught to reverence the Sabbath by attending service on the morning and evening of that day, and instructed in the principles of the Christian religion, they will, it is hoped, be formed to habits that will have a happy influence on their future lives.

Brown's Point is a very healthy place, the soil being dry, and the water excellent. It has daily access to New York by steamboat, and from the south it is accessible by taking the Camden and Amboy Railroad as far as Hight's-town, and from thence by stages through Freehold and Middletown Point.

TERMS.

In consequence of the present diminished price of the necessaries of life, the Principal has determined to reduce the charges of the Institution below the usual standards.

The price of board and tuition, including washing, mending, fuel, and light, will be for session of twenty-two weeks, $75.

Each pupil will furnish his own bed and bedding, or if furnished by the Principal, there will be an extra charge of five dollars.

No other extras, unless it may be for books and stationery if furnished by the Principal.

The pay of the session must always be in advance, and no pupil will be received for a less period than one session.

There will be two vacations of four weeks each—the Spring vacation will commence on the fourth Monday in March and the Autumnal on the fourth Monday in September.

The Institute will open on Monday, the 26th of tober.

Parents who design to send their children will confer a favor by giving early notice to the Principal.

His address is Keyport, Monmouth county, N. J. Keyport is one third of a mile distant from Brown's Point, and the post office is there.

References—Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, and Taylor; and E. W. Dunham, Esq., No. 4 South street. Sept 26—6t

TO PARENTS.

A YOUNG LADY accustomed to the management and instruction of children wishes a situation as Preparatory Governess. As a communicant of the Church, she would feel bound to promote the moral as well as the mental improvement of her pupils, by every means in her power.

A country residence preferred; and as leisure for study and a comfortable home are her first objects, but a very monderate salary is expected. Testimonials unexceptionable. Address "Improvement," at this office, *post paid.* Sept 19—3t

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D.D., RECTOR.

THE Winter Term will commence on the first Monday in October next. Applications for admission are to be addressed to the Rector or the Secretary. Circulars may be had at the city office of the Hall, No. 28 Ann-street, where, at least one day in every week, personal interviews may be had with the Rector.

August 22—6t

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

TERMS—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER, Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Matthew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., Aug. 29, 1840.—tf

MRS. AND THE MISSES WOOD'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

42 Barrow Street, Washington Square.

THE business of this Seminary will be resumed on Wednesday, 9th of September, when a punctual attendance of the pupils is earnestly requested.

Sept 12—6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane Street, opposite Duane Park,

REV. ALDERT SMEDES, RECTOR.

THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

POETRY.

From the Christian Witness.

ELEGIAC.

It is just a twelvemonth to-day since my early friend and companion, the Rev. William Lucas, upon whose faithful labors in this parish it is my privilege to enter, 'went to his home.' Sitting in the same rural study where he and Hobart died, looking down into the green and quiet churchyard where his ashes repose, and through the Gothic windows of the hallowed edifice where his highest affections centred, it would be strange indeed if I did not indulge in pensive recollection of departed excellence, or could read the touching effusion in which a gifted member of his flock has embalmed his memory, without yielding myself up to the force of local emotion. I feel that *the place whereon I stand is holy ground*, and that *the associations of the time* are to be cherished. The image of my beloved brother is distinctly before my mind's eye, and his spirit seems to be brooding continually about me. If ever there were a spot where we might appropriately use 'the holy catholic' service 'in commemoration of the dead in Christ,' surely

'The chamber where the good man meets his fate
Is privileged above the common walk.'

And if ever there were an hour when we ought to call upon God in the voice of the Church, it is especially *this*.

'Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give thee hearty thanks for the good example of our dear brother; delivered as on this day out of the miseries of this sinful world; and who, having finished his course in faith, doth now rest from his labors. And we beseech thee that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thine eternal and everlasting glory, through Jesus Christ our Lord.' W. C.

St. Peter's Parsonage, Auburn, Aug. 27, 1840.

FAREWELL.

'*Sorrowing most of all that they should see his face no more.*' Acts xx. 28.

Holy and blessed one! thy course hath ended;
No more shall sin or care thy bosom wring;
Though low in dust thy manly form's extended,
The soul hath risen on seraphic wing;
But, friend, guide, brother, we are sad to know
That we no more must see thy face below.

'Tis even thus, 'too finely wrought, the mind'
Frets the frail clay with its consuming flame:
Thus ever pass the gifted,—soon they find
Their home from which a little while they came;
They vanish like some fair and cheering dream,
Leaving a shadow upon life's dark stream.

Thou'rt with the prophets of the earlier day,
Whose love so oft thy eager mind hath sought;
Thou'rt with the bards who charmed thee with their lay;
Thou'rt with the friends who claim'd thy early thought:
Far from thy native land thy form is laid,—
Far from the scenes 'mid which thy childhood played.

No more we meet thee in the Church of God,
As when thy accents told of bliss above,
And bade us kiss with joy the afflictive rod,
And led us to a Saviour, full of love,—
Nor see thee bow in prayer thy noble brow:
In heaven thou join'st the prayers of angels now.

We thought to hear thy voice when, fast receding,
Earth's fading visions dimmed before our eyes,
Pointing to realms above, and gently leading
Our failing faith to mansions in the skies;
Giving the parched lip salvation's cup,
And bearing in that hour the fainting spirit up.

And when, in Death's embrace, our weary bones
Were lowly laid beneath the churchyard sod,
We fondly thought thy voice, in thrilling tones,
Would, o'er our graves, commend our souls to God,
Banish, with Christian hope, the mourner's fear;
But *thou* art gone, and we are lingering *here*!

And at thy grave, as at some hallowed shrine,
As erst we bowed at God's own holy altar,
Again we vow, O Saviour, to be thine,
And, faithful in thy service, ne'er to falter:
But bear the sacred cross unto our rest,
Which once upon our brows thy sainted servant prest.

I WILL FEAR NO EVIL.

This fearlessness of evil as to the future, this power of contemplating without alarm the passage through the deep waters of trouble, and through the valley of the shadow of death, is the privilege of faith and the blessedness which belongeth unto the adoption; and were we duly sensible of the magnitude, and the fulness and the freedom of the unspeakable gift which God has given to his Church in giving Christ Jesus, and all things in Him; and in giving the Holy Spirit to make all these things ours; and did we seek unto the Lord with holy confidence and bold requests for the very largest, chiefest, yea, for all the blessings which his precious blood has purchased, we too should say with David, "I will fear no evil." Where our fears do not arise from our worldly dispositions and worldly compliance, from our inconsistent lives and unsanctified tempers, from our grieving the Holy Spirit by an unholy walk, they spring, and therefore, in the broken-hearted and sorrowful contrite ones, do arise from legal fears and a want of realizing the exceeding great and precious promises which are their rightful portion, and not from any will or purpose in Jehovah, that they should be thus fearful. Oh, God would have us stand fast in the liberty wherewith Christ has made his adopted free. He would have us *fear* no evil, since no evil can ever reach those around whom Jesus throws his everlasting arms, and for whom he sanctifies every dispensation and causes all things to work together for good.—*Rev. H. J. Owen.*

WORLDLY PLEASURES.

Suppose a man lord of all this world, a universal monarch, as some princes have lately designed; all that cannot minister content to him; not that content which a poor contemplative man, by the strength of Christian philosophy, and the support of a very small fortune, daily does enjoy. All his power and greatness cannot command the sea to overflow his shores, or to stay from retiring to the opposite strand; it cannot make his children dutiful or wise. And though the world admired at the greatness of Philip the Second's fortune, in the accession of Portugal and the East Indies to his principalities, yet this could not allay the infelicity of his family, and the unhandsomeness of his condition in having a proud, and indiscreet, and a vicious young prince, likely to inherit all his greatness. And if nothing appears in the face of such a fortune to tell all the world that it is spotted and imperfect; yet there is in all conditions of the world, such weariness and tediousness of the spirits, that a man is ever more pleased with hopes of going off from the present, than in dwelling upon that condition, which, it may be, others admire and think beauteous, but none knoweth the smart of it but he that drank off the little pleasure and felt the ill relish of the appendage. How many kings have groaned under the burden of their crowns, and have sunk down and died! How many have quitted their pompous cares, and retired into private lives, there to enjoy the pleasures of philosophy and religion, which their thrones denied!—*Jeremy Taylor.*

FAULTS OF PRAYERS.

Some of the faults of public prayers are the following:

1. *Doctrinal* prayers, or prayers designed to inculcate certain doctrines, which are regarded as essential or important. But should a prayer be thus converted into a sermon? Is a prayer designed to teach men, or is it not an address to God?

2. *Historical* prayers, in which are comprised long narratives for the information of those who may not be acquainted with the detail of the facts referred to. But is narrative the business of prayer—or not rather petition?

3. *Hortatory* prayers, designed to stir up the zeal of the congregation in regard to some particular subject, which at the moment may be thought interesting.

4. *Denunciatory* prayers, designed to warn against certain errors and practices, to put down certain sentiments or to awaken towards them indignant feelings; being appeals to men, not addresses to God.

5. Prayers which have a designed or palpable bearing on *individuals*. The case of the afflicted, who ask prayers, is not intended—though in regard to prayers for them, some caution against too great particularity is requisite; but the personality, which may spring from a desire to administer a secret reproof, or to bestow commendation, some individual being expressly in the mind of the praying man. But should not public prayers be *general*—such as all Christians may join in, instead of having a secret aim for or against an individual?

6. Prayers of *eloquence*, in which there is a display of a brilliant fancy and of polished and elegant language, compelling the hearer to say, "What a fine prayer that was!"

7. Prayers of *familiarity*, in which there is an evident absence of that sacred awe and reverence which should fill the mind in every approach to God.

8. *Sectarian* prayers, which indicate very clearly an attachment to a particular sect among the multitude of Christian denominations.

9. *Long* prayers, which weary and exhaust the spirit of devotion.

There are those, who seem to forget that public prayer is an address of a *company* of Christians *to God*;—all guilty and needing mercy; all weak and needing divine strength; all either subject or exposed to calamity, and needing support and consolation; all breathing the same benevolent and pious desires; all with hearts full of praise to the Father of mercies;—and that *praying* is a different thing from *preaching* and *exhortation*.—*Boston Recorder.*

Remarks.—When those long accustomed to the extemporaneous mode of conducting public worship begin to see how frequent and extensively prevalent such "Faults of Prayer" as the above really are, we may hope that the advantages to be found in an established liturgy will before long overcome the prejudices which now prevent the use of one. A devout and judicious Churchman will at once conclude that the Book of Common Prayer offers the very best remedy to be found against the errors above presented. While noticing the 6th number of the foregoing article, we were reminded of the circumstance related in Tudor's Letters upon New England, that of a certain prayer it was declared, by way of commendation, that "it was the most eloquent prayer ever addressed to a Boston audience." There is, however, undoubtedly, one great obstacle to the general introduction of a set form of prayer, from which the minister in the sanctuary is not to depart—it is this: In the use of a liturgy like ours there is no room for display, the whole being so simple and yet so fervent, that he who would seek to use it for the exhibition of his eloquence, will inevitably spoil it. And again: there is no chance afforded for the introduction of novelties and speculations in theology, because the doctrines every where found in the Prayer Book are as old as the Scriptures of truth. When this fact is duly considered, it will not appear strange, that when men attempt to introduce heterodox opinions, they will be very reluctant to commence their course with the Prayer Book in their hand; and it may at once be believed, as has been frequently asserted, that congregations have been prayed into very great errors before there was hardly a suspicion of their existence. Witness the introduction of those Pelagian notions which have so unhappily and fearfully rent the Presbyterian Church. To a candid observer there can be very little doubt that much, if not all, that greatly to be lamented convulsion may be traced to those "Faults of Prayers," which may always be expected to find their way into the worshipping assembly where there is no precomposed and settled form of prayer.—*Gospel Messenger.*

GOOD USAGES OF THE OLDEN TIMES.

It was a general custom formerly, says Bourne, and is still observed in some country parishes, to go round the bounds and limits of the parish, on one of the three days before Holy Thursday, or the feast of our Lord's Ascension; when the minister, accompanied by his churchwardens and parishioners, was wont to deprecate the vengeance of God, beg a blessing on the fruits of the earth, and preserve the rights and properties of the parish.

These "processionings," as they were called, appear to have been of a much more gorgeous as well as a much more pious character than those parish processions which in our times are still to be occasionally seen on this day. Shaw, in his history of Staffordshire, says, "that many of the olden inhabitants (of Wolverhampton) can well remember when the sacrist, resident prebendaries, and members of the choir, assembled at morning prayers on Monday and Tuesday in Rogation week with the charity children bearing long poles, clothed with all kinds of flowers then in season, and which were afterwards carried through the streets of the town with much solemnity, the clergy, singing men and boys, dressed in their sacred vestments, closing the procession, and chanting in a grave and appropriate melody the Canticle, Benedicite, Omnia Opera, &c. This ceremony, innocent at least, and not illaudable in itself, was of high antiquity, having probably its origin in the Roman offerings of the Primitive, from which (after being rendered conformable to our purer worship) it was adopted by the first Christians, and handed down through a succession of ages to modern times. The idea was, no doubt, that of returning thanks to God, by whose goodness the face of nature was renovated, and fresh means provided for the sustenance and comfort of his creatures. It was discontinued about 1765."

Brand, in his Popular Antiquities, says, that "the primitive custom used by Christians on this occasion was, for the people to accompany the bishop or some of the clergy into the fields, where litanies were made, (sung,) and the mercy of God implored that he would avert the evils of plague and pestilence, that he would send them good and seasonable weather, and give them in due season the fruits of the earth."

Handsome banners and crosses used to be borne by the people in these processions. Occasional haltings were made, and the Gospel was chanted at the public crosses, "in the wide felde amongst the corne and grasse, that by the vertue and operation of God's word, the power of the wicked spirites, in * * * * may be layde down, and the aier made pure and cleane, to the intent the corne may remain unharmed, and not infected of the sayd hurteful spirits, but serve us for our use and bodely sustenance."

Queen Elizabeth enjoined the observance of these ceremonies. Hooker never omitted them; and it is related that in these "perambulations" "he would usually express more pleasant discourse than at other times, and would then always drop some loving and facetious observations, to be remembered against the next year, especially by the boys and the young people, still inclining them, and all his present parishioners, to meekness, and mutual kindness and love."

In Herbert's Country Parson, (1652,) we are told "the country parson is a lover of old customs, if they be good and harmless. Particularly he loves *Procession*, and maintains it, because there are contained therein four manifest advantages. First, a blessing of God for the fruits of the field. Second, Justice in the preservation of bounds. Third, Charitie in loving, walking, and neighborly accompanying one another, with reconciling of differences at that time, if there be any. Fourth, Mercie in relieving the poor by a liberal distribution and largess, which at that time is or ought to be used.—Wherefore he exacts of all to be present at the perambulation."

From various old account-books it appears that the "largess" was a very substantial feast for the poor parishioners.—*Tablet.*

EXECUTION OF CHARLES THE FIRST.

To return to the last moments of Charles. The scaffold had been covered with black cloth, and a coffin, lined with black velvet, was in readiness to receive his remains. In the platform itself had been fixed iron rings and staples, to which ropes had also been attached, by which it was intended to force the king to the block should he make the least attempt at resistance. The persons who attended him to the scaffold, besides Bishop Juxon, were two of the gentlemen of his bed-chamber, Harrington and Herbert. The former afterwards suffered so much from the shock, that an illness ensued which nearly cost him his life. The king himself appeared cheerful, resigned, and happy. He merely requested of Colonel Hacker to be careful that he was not put to unnecessary pain. Having put on his satin cap, he inquired of one of the two executioners, both of whom were masked, if his hair was in the way. The man requested him to push it under his cap. As he was doing so, with the assistance of the bishop and the executioner, he turned to the former, "I have a good cause," he said, "and a gracious God on my side."

The Bishop—There is but one stage more; this stage is turbulent and troublesome—it is a short one; but you may consider it will soon carry you a great way; it will carry you from earth to heaven; and there you will find a great deal of cordial joy and comfort.

The King—I go from a corruptible to an incorruptible crown, where no disturbance can be, no disturbance in the world.

The Bishop—You are exchanged from a temporal to an eternal crown; a good exchange.

Observing one of the persons, who had been admitted to the scaffold, accidentally touching the edge of the axe with his cloak, the king requested him to be careful. Then again inquiring of the executioner, "is my hair well?" he took off his cloak and George, and delivered the latter to the bishop, exclaiming significantly, "*remember!*" To the executioner he said, "I shall say but short prayers, and when I thrust out my hands——." Looking at the block, he said, "you must set it fast." The executioner replied it was fast. The king remarked, it might have been higher. Being told it could not have been higher, he said, "when I put out my hands this way, then——."

In the mean time, having divested himself of his cloak and doublet, and being in his waistcoat, he again put on his cloak. Then, lifting up his hands and eyes to heaven, and repeating a few words to himself which were inaudible to the bystanders, he knelt down and laid his neck on the block. The executioner stooping to put his hair under his cap, the king thinking he was about to strike, bid him *wait for the sign*. After a short pause he stretched out his hands, and the executioner at one blow severed his head from his body. The head was immediately lifted up by the other headsman and exhibited to the people. "Behold," he exclaimed, "the head of a traitor!"*

Thus, on the 30th of January, 1649, at the age of forty-nine, died King Charles. The dismal groan which rose at the moment of his decapitation from the dense populace around, was never forgotten by those who heard it. Certainly, by the vast majority of the people of England, the execution of Charles was regarded as an atrocious and barbarous murder. Philip Henry, the famous divine, was a witness of the memorable scene. "He used to mention," writes his son, "that at the instant when the blow was given, there was such a *dismal universal groan* among the thousands of people that were within sight, as it were with one consent, as he never heard before and desired he might never hear the like again." This fact is corroborated by the testimony of an aged person, one Margaret Coe, who died in 1730, at the age of one hundred and three. She saw the executioner hold up the head, and well "remembered the *dismal groan* which was made by the vast multitude of spectators when the fatal blow was given."† Immediately after the axe fell, a party of horse rode rapidly from Charing Cross to King Street, and another from King Street to Charing Cross, with the object of dispersing the people, or, more probably, of dissipating their gloomy thoughts.

No monarch ever departed this life more beloved and lamented by his own party than did the unfortunate Charles. They felt as if a near and dear friend had been snatched from their sight. Archbishop Usher, who witnessed the death of his master from the roof of Wallingford House, (the site of the present Admiralty,) was carried away fainting; and Dr. Fell, Dean of Christ Church, died, it is said, of grief, when the tidings were brought to him. The majority of the people of England expressed their sorrow as loudly as they felt it deeply. All who were able to approach the body dipped their handkerchiefs and staves in his blood; the block was cut into small pieces; and large sums of money were offered for a lock of his hair, or a few grains of the sand which had been discolored by his blood. It seems that in addition to the common interest attached to such relics, it was supposed they would be efficacious in curing the evil. But even his enemies, on more than one occasion, paid unexpected homage to his memory. Perhaps the most singular is the tribute of the regicide Henry Martin. "If we *are* to have a king," he said in the House of Commons, "I would as soon have *the last gentleman* as any sovereign on record." But the fine verses of Andrew Marvel, another foe to monarchy, must not be omitted:

While round the armed bands
Did clasp their bloody hands,
He nothing common did or mean,
After that memorable scene;
But with his keener eye
The axe's edge did try,
Nor called the gods, with vulgar spite,
To vindicate his helpless right,
But bowed his comely head
Down as upon a bed.

The heroic Marquis of Montrose is said to have written his master's epitaph with the point of his sword. The lines attributed to him, and rendered thus remarkable, the author had previously imagined to be the production of John Cleveland, more especially as they are printed among his works, and as the death of the martyred king is a favorite subject of his muse. Bishop Guthrie, however, who was likely to have the best information on the subject, inserts them in his Memoirs as the production of the marquis, without in the least questioning their authenticity. The lines are as follow:

Great, good, and just! could I but rate
My griefs, and thy too rigid fate;
I'd weep the world to such a strain,
As it should deluge once again;
But since thy loud-tongued blood demand supplies,
More from Briareaus' hands than Argus' eyes;
I'll sing thy obsequies with trumpet sounds,
And write thy epitaph with blood and wounds.

There has existed much doubt and discussion respecting the identity of the king's executioner. Several persons have been named for the unenviable honor, and sufficient materials might be collected on the subject to form a curious and entertaining treatise. However, after every attention to the evidence, (and some interesting matter has recently been brought to light,) there seems to be no doubt that it was Richard Brandon, the common executioner, who had previously beheaded the Earl of Strafford. This man eventually died in great agony of mind, and was carried to the grave amid the execrations of the populace.

The royal corpse, having been embalmed and placed in a leaden coffin, was conveyed to St. James' Palace. The usurping authorities refused permission to bury in Henry the Seventh's Chapel, though, at the same time, they allowed five hundred pounds to defray the expenses of the interment. The spot eventually agreed upon by both parties, was Windsor. Thither the melancholy cavalcade proceeded; the body being carried in a hearse covered with black velvet, and drawn by six horses. It was followed by four mourning coaches, containing several of the most faithful servants of the deceased monarch, who hastened to pay the last tribute to his memory. The first resting place was the Dean's house at Windsor: the room was covered with black, and the coffin surrounded with lights. From thence the body was removed to the king's usual bedchamber in the castle.

The persons to whom the performance of the royal obsequies was intrusted were, the Duke of Richmond, the Marquis of Hertford, Lord Southampton, Lord Lindsay, the Bishop of London, Herbert, and Mildmay. They had all been devoted servants of their late master. Their first step was to proceed to St. George's Chapel, to select a proper resting place for his remains. That beautiful and interesting building was at this period, internally, a mass of ruins. The ancient inscriptions, the architectural ornaments, the stalls and banners of the Knights of the Garter, had been torn and uprooted by the hands of republicanism, and lay strewed in melancholy devastation on the floor. It was found impossible to distinguish the tomb of a monarch from the grave of a verger. At last, one of the noblemen present, happening to strike the pavement with his staff, perceived by the hollow sound that there was a vault beneath. The stones and earth having been removed, they came to two coffins, which proved to be those of King Henry the Eighth and Queen Jane Seymour. Though considerably more than a century had elapsed since their interment, the velvet palls which covered their coffins were still fresh. In this vault, over against the eleventh stall on the sovereign's side, it was decided to inter the body of King Charles.

Accordingly, on the 7th of February, the royal remains, having been carried from the king's bedchamber into St. George's Hall, were thence borne to the chapel. In addition to those to whom the solemnization of the funeral had been originally intrusted, Colonel Whichcot, the Governor of the castle, and several of his officers, attended the ceremony. The snow fell thick upon the velvet pall, and when it entered the chapel, the coffin was perfectly white, the "color of innocency." Bishop Juxon stood ready at the head of the vault, with the Book of Common Prayer in his hand. He was preparing to read the burial service, according to the rites of the Church of England, when he was stopped by the governor. "The Book of Common Prayer," said the bigoted soldier, "had been put down by authority, and should not be used in any garrison where he commanded." The coffin was lowered amid the tears and prayers of the faithful followers of the unfortunate monarch. On its leaden surface was inscribed, in capital letters,

KING CHARLES,
1648.

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* In the British Museum is preserved a curious single folio sheet, printed at Frankfort shortly after King Charles' death, in which there is a print descriptive of his execution, surmounted by medallion heads of Charles, Cromwell, and Fairfax. The only persons represented to be on the scaffold, besides Charles and the two executioners, who are in masks, are Bishop Juxon, and Colonel Tomlinson and Hacker. There is a Latin motto from Horace, Carm. lib. i. Ode 4.

† Sir Edward Peyton, in addressing his work, the Divine Catastrophe, to the Commons of England, has the following remarkable passage: "I thrice humbly desire your patronage, especially finding by experience the composition and style of this present narrative *will incur the displeasure and hatred of most of this state.*" This admission, coming from a fifth monarchy man, as Anthony Wood styles Peyton, and addressed to the heads of his own party, is certainly of some weight. Indeed, whatever might have been the general feeling against the political character and conduct of Charles, there can be no doubt that his public death upon the scaffold was regarded by nine tenths of the people as a bloody and atrocious act. Among the thousands who gazed upon that scene of violence and ferocity, there was, perhaps, scarcely a single bystander in whose breast all feelings of pity were so entirely stifled, as not to be excited by so awful a transition from the height of human greatness the extreme of human misery. It is only in the worst of human bosoms that there exists the impulse to injure still further the being whom we have humbled and rendered powerless. Among the actors or spectators of the execution of Charles, there may have been some to whom, from motives of ambition, or a persuasion of its political expediency, that scene may not have been unpalatable; but these persons were neither many in number, nor were they, generally speaking, among the more respectable of their detested party.

Preachers should be *humble*. It is too often that they perplex those whom they should instruct, either by proving things which want no proof, or by proposing useless questions and doubts, or speaking above the capacities of the common people. There is a great deal of difference betwixt people admiring a preacher, and being edified by his sermons.—*Bishop Wilson.*

MRS. LINCOLN PHELPS' INSTITUTE,
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THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

SELECT SCHOOL FOR BOYS,
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THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

The Terms.—The small number of pupils considered, are believed to be as low as any kindred establishment, $200 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College.

A resident assistant is employed to teach the Modern languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.

May 23, 1840.—tf

THE BOOK OF PSALMS.
F. J. HUNTINGTON & CO., 174 PEARL ST,

HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.

They also publish and keep constantly on sale, wholesale and retail, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the MalteBrun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mrs. Lincoln Phelp's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mrs. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.

⁂ *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union

March 28. tf

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

FABER ON ELECTION.
JUST PUBLISHED AND FOR SALE BY
CHARLES HENRY, 124 FULTON STREET,

THE Primitive Doctrine of Election, or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as Received and Maintained in The Primitive Church of Christ. By George Stanley Faber, D. D., author of "Difficulties of Romanism, Difficulties of Infidelity," &c.

July 29, 1840.

WOLFF'S JOURNAL.

JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by

SWORDS, STANFORD & Co,
July 9. 152 Broadway, New York.

DELAWARE ACADEMY.
Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting, The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

VALUABLE RELIGIOUS WORKS.

BURTON'S History of the Christian Church.
Dorr's Churchman's Manual.
Melvill's Sermons, 2 vols.
Burgess' Version of the Book of Psalms.
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Bingham's Christian Antiquities, abridged by Dr. Henry, 1 vol.
Whewell's Discourses on the Foundations of Morals
Henry's Essays in Morals.
Wordsworth's Ecclesiastical Biography.
Bush's Scripture Illustrations.
Macknight on the Epistles.
Paley's Works.
Newton on the Prophecies.
Clarke's Succession of Sacred Literature.
Butler's Analogy.
Bishop Horne's Commentary on the Psalms.
Leighton on the Creed.
Scripture Treasury.
Hebrew Bible.
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Bibles and Prayer Books of various kinds
Just Published.
Tracts for the Times, vol. 2, part 1.
Hook's Call to Union.
Pusey's Letter to the Bishop of Oxford.
CHARLES HENRY,
May 2—tf 124 Fulton street.

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

THOMAS D. GILLESPIE, Sexton of Christ Church and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

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